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THE

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CONTAINING

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WITH A VIEW OF

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FOR THE YEAR 1866.

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THE

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A MONTHLY RECORD

OF

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FOR FOREIGN MISSIONS.

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THE HAWAIIAN ISLANDS: *Their Progress and Condition under Missionary Labors. By Rufus Anderson, D. D., Foreign Secretary of the American Board of Commissioners for Foreign Missions. With Illustrations.* Royal 12mo, pp. 450. Boston: Gould & Lincoln. 1864. 3d edition. Retail price, $2.25.

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THE

MISSIONARY HERALD

OF THE

AMERICAN BOARD.

VOL. LXII. FEBRUARY, 1866. No. 2.

CLAIMS OF THE MISSIONARY WORK ON PIOUS PHYSICIANS.

To an intelligent resident among any unevangelized people, nothing can be more apparent than the want of competent physicians; and generally, the entire absence of such knowledge of anatomy, physiology, pathology, or materia medica, as could fit one skillfully, or even safely, to prescribe in serious cases of disease, or perform surgical operations. Modern medical science is mainly an outgrowth of Christian civilization and enlightenment. It is obvious, therefore, that if Christian missionaries and their families are to reside in pagan lands, they should have with them, or within their reach, as far as may be, educated physicians, also from Christian lands. Their own comfort, the satisfaction of feeling that all is done that can be done in many times of trial, the preservation of life, and proper care for health, call for this.

This usefulness of the physician in connection with other mission families, is however but one item, and that comparatively small, in the statement of his opportunities for usefulness. If the young physician looks for a field in which he may make the most of his education and his skill, in relieving human suffering and prolonging human life; if he seeks an open field, free from obstructing competition; where will he find such opportunities as in connection with many missionary stations? It is well understood that, very extensively, the unenlightened look with great confidence and even reverence to physicians from Christian lands; that wherever missionaries are stationed, especially, they soon learn to do this, and even, in the absence of the physician, will often insist that the missionary, whoever he may be, must prescribe for the many maladies to which among them, not less than in Christian lands, flesh is heir. The qualified, kind Christian physician, may be soon, at almost any such station, overwhelmed with business, with the satisfaction of knowing, in unnumbered cases, that he is giving relief which could not otherwise be found,—that he saves sight or hearing, limb or life, which would other-

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wise be lost. Mr. Chester, of the Madura mission, India, who went out, and desires to labor as preacher rather than physician, wrote a few months since: "The people *will* come for medicine, and I have to be very systematic as to the time and mode of administering it. In eleven days there were nearly five hundred patients, reaching sometimes to seventy in a day." Dr. Green, of Ceylon, in a report just received says, "From April 1, to October 1, there were registered at the Station Dispensary, 513, and at the Friend in Need Society's Hospital and Dispensary, [of which he has the supervision,] 2,997 out-patients and 172 in-patients." Dr. Green has also long had a class of several medical students, whom he is training for usefulness in the profession, among their own countrymen. Many will remember the great amount of medical and surgical business which came to Dr. Parker, who went to Canton in 1834. In September, 1835, he opened a dispensary, and in November following he had three hundred patients, and up to the commencement of 1845, sixteen thousand had been received. He had, also, like Dr. Green, medical students constantly. Indeed, the call upon the time and strength of physicians just arrived in mission fields, is often so great as seriously to interfere with the time which should be devoted to acquiring the language of the people.

Thus far, reference has been made only to opportunities for labor and usefulness in medical practice. But the *Christian* physician, no less than the Christian minister, has given himself to Christ; is to live for him; is to inquire, when looking for a field in which to do his life work, where the Lord would have him go. Looking at the matter in this light, how preeminently urgent, often, must be the claims of mission fields. To do what he can in his profession to relieve human suffering and save human life,—in this to imitate his Master,—is a part of the physician's duty to Christ. But beyond and above all this, the obligation rests upon him to make his acquirements and his skill as a practitioner—the good he can do and the influence he can acquire by healing bodily diseases—subserve the higher end of promoting man's moral good; leading the soul diseased to Christ, that it may be effectually healed; building up that cause on earth to promote which the Master healed, and taught, and suffered. And who, in this regard, can have more inducement to look abroad? The ready access which his profession will secure for him, often, to all classes—to the high and the low, the rich and the poor, to women sometimes as well as men, even where customs of society exclude the mere missionary from their presence—affords him great advantage for recommending Christianity, for exerting, personally, a religious influence, and for securing to his preaching brethren, to the schools, and to every effort of the mission, the favor of the people. And it may not be unworthy of notice, that often, the discreet, able physician has more ready access to and more influence with Government officials, than any other member of the mission circle.

The eminent usefulness of physicians in these respects has been often exhibited. Such cases as those of Drs. Grant and Wright, among the Nestorians, will be remembered as most encouraging. In an article on "Medi-

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cal Missionary Work," published in the *Record* of the Presbyterian Church, a few months since, it is said: "Reason shows the expediency of employing such laborers. They gain access to classes which other missionaries cannot reach. They remove prejudices, gain the good-will of the people, relieve much suffering, enjoy precious opportunities of making known the way of salvation. Dr. Hepburn, in Japan, receives a company of native doctors from the capital, bringing some of their 'hard cases' to test the skill of the foreign physician, and after operations are performed which fill them with surprise, they and their American friend enter into a friendly conversation about the new religion which he has the privilege of being the first to make known to them. Dr. Kerr, in China, goes forty or fifty miles from Canton, to open a dispensary at a large city, as the best if not the only means of effecting a speedy settlement there of a worthy German missionary. They, and other medical missionaries, engage also in the work of teaching the people in various ways, as well as of healing their diseases. Who can question the usefulness of such labors as these? Doubtless the influence of these medical gentlemen has been increased a hundred-fold for good, by their going out as missionaries to Siam, China, and Japan." A missionary of the United Presbyterian Church (Scotland) wrote from India recently: "Since the closing of the school, we have had leisure to try what would be the effect of a medical mission in Ajmere, which the visit of Dr. Valentine has fortunately given us an opportunity of doing. I am happy to say that the results, whether in the city itself and the country around, or in the neighboring towns and cities, have exceeded our most sanguine expectations. Where no interest existed it has been excited, and where it previously did exist it has been increased. People have a tangible proof set before them that our religion proclaims love to men as well as love to God."

And while, with reference to Christian usefulness, reasons which urge the pious physician to look abroad are so many, the call for his services in his own land is much less urgent than in the case of ministers. Just at this time, the fields opening for ministerial effort in our country are so many and so needy, that the reasons which would detain young men, entering on this work, in their own land, are strong. But the demand for *physicians* at home, present or prospective, beyond the supply, can hardly be as great. The pious physician is providentially so situated, that he seems more at liberty to seek the wide and promising fields open among the unevangelized.

There are now, there are almost constantly, earnest calls from missions of the American Board, and from those of other Boards, for the right men as physicians, from stations where proper regard to the life and health of mission families demands their presence, and where opportunities for usefulness, in all the ways which have been hinted at, are most encouraging. Yet the number of such men offering their services, or who can be found and induced to go, is painfully small. The whole number of physicians now connected with the twenty missions, the one hundred and one stations of the American Board, is only nine, five of whom are also ordained preachers.

But it may be asked, Who should go? What are the qualifications

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required for this service, and who possesses them? Certainly not every professedly pious young physician. The same care should be used in selecting medical men for this work, as in selecting others; and by the candidates themselves, the same careful scrutiny of their own qualifications. (a) First of all, there is required the heart—the grace—truly to consecrate one's-self to *the service of Christ*,—to go abroad not for the sake of fame; not to see the world; not to find a field in which to gain professional reputation and pursue professional business without a rival; but to find and occupy the position of highest usefulness as a servant of the Lord. (b) Those moral, Christian, and social qualities which will enable one to live harmoniously and co-operate happily with others are of great importance, that, so far as he is concerned, there may be no occasion for contentions or alienations, no want of mutual sympathy, respect and esteem in the mission circle. (c) Good common-sense, a quality not so nearly universal as the term would seem to indicate, is one of the essentials. (d) There must be good mental ability and a considerable degree of mental culture. What is technically called "a liberal education," always desirable, may doubtless be dispensed with; but not mental discipline, and to some extent, scholarly habits. (e) The call for the qualities just specified is specially seen in connection with what may be noticed as another requisite—a good degree of facility in acquiring language. The missionary, whether a physician or a preacher, should acquire (and the sooner he can do so the better) such facility in using the language of the people among whom he labors, as to be well able, not only readily to transact ordinary business, but to communicate *truthfully* and impressively, religious instruction. (f) There is required such a constitution, and such a state of bodily health, as may hold out a reasonable prospect of life and vigor in the field to which one goes.

Possibly inquiries may arise in some minds as to the financial basis upon which missionary physicians should go abroad and be sustained. In all ordinary cases, it is believed, the interest of the great cause will be most promoted by their being sent and supported upon strictly missionary principles, as other missionaries are; receiving a competent salary from the society sending them, and devoting their professional, as well as other talents, to the service of Christ, in the work for which they are sent. In most fields, to a large extent probably in all, their services to the sick will be gratuitous, and whenever it may be judicious to receive compensation, what is thus received will be passed to the mission treasury. The article already referred to in the Presbyterian *Record* takes this view, and adds: "We would not follow the English custom, that of forming a 'Society' for almost every thing; a medical missionary society, for example, a society to send out female missionaries, as another example; because this multiplying of home agencies is needless, usually expensive, and often embarrassing to the churches and the supporters of benevolent objects, by presenting claims for their support which jostle, and even conflict, with each other. Let pious physicians, suitably qualified and recommended, be sent out by our missionary Boards precisely as ministers are sent out, having the same relations to

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the Board, and the same position on missionary ground in all save clerical duties. In this way, the temptation of engaging in practice for secular emolument would be removed. * * * When a physician goes out as a missionary, at the expense of the church for his passage and his support for several years, while acquiring the native language, we should regret to see him leaving the disinterested ground occcupied by other missionaries. * * * The missionary, ordained or medical, who seeks secular advantage from his position, must suffer a loss of power, we should think, in his own religious experience as well as in his main work."

These thoughts and suggestions are commended to the prayerful consideration of Christian young men now in, or looking forward to, the medical profession. The work of missions must progress, for the world must be so given to our Redeemer for his inheritance, that in it he may see of the travail of his soul and be satisfied. And the claims of this work upon those who would serve Christ in the practice of the healing art, are surely urgent. May they be considered by them in the full spirit of the inquiry, "Lord, what wilt thou have me to do?"

REV. HENRY BALLANTINE.

A BRIEF notice of the death of this excellent man, who had become one of the fathers in the missionary work in India, appeared in the Herald for January; but a more extended notice of him and his work should be given. Mr. Ballantine was the son of a physician, Dr. Ebenezer Ballantine, (for three years surgeon's mate in the army of the Revolution, and afterwards settled in practice at Schodack Landing, on the Hudson River,) and grandson of Rev. John Ballantine, of Westfield, Mass. He was born at Schodack, on the 5th of March, 1813, the youngest of eight children, and in his early youth, "the object of careful training, by very pious, conscientious parents." An older brother says of him, that he was, in childhood, "impulsive, ardent, quick in thought, movement and utterance," and that, to him, "action, bodily and mental, was a delight, and the acquisition of knowledge a luxury." He "learned very early, easily and thoroughly," and had a retentive as well as quick memory.

In 1822, the family removed to Ohio, and the next year it was reduced by the death of both the parents and two older sons. "Thus Henry was left, at the age of ten years, an orphan, without means of his own." He lived now, for a few years, with uncles, first at Columbus, and then at Portsmouth, Ohio. At the latter place he studied the Languages and Mathematics, in the school of a home missionary, and in 1827 he entered the Junior class in the Ohio University, at Athens. Here "he had no superior in his class," as a scholar; and after graduating, in 1829, he was employed for a time as teacher of Mathematics, in the place of a retiring Professor. From Athens he went to Lancaster, Ohio, as a teacher, and in the latter part of the year 1830, he experienced that change which led not only to a public profession

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of faith in Christ, but to the consecration of himself to the work of the ministry, and to the cause of foreign missions. "From the moment of his taking Christ as his Saviour and Lord, he was a whole hearted, active and happy Christian." He united with the church at Lancaster in July, (1831 ?); taught for a time in an Academy at Worthington, Ohio; commenced his theological studies at Princeton, but was obliged, by ill health, to leave the seminary; again taught, at Milan, Ohio, where "he secured the warm attachment of his pupils;" then resumed his studies at Union Theological Seminary in Virginia, but completed them at Andover, in 1834. He had already, while at Princeton, apparently, decided in favor of a missionary life; was licensed to preach by the Andover Association, at Methuen, Mass., in December, 1834; was ordained at Columbus, Ohio, April 6, 1835; was married, May 5, the same year, to Miss Elizabeth Darling, of Henniker, N. H., who was the faithful and very helpful companion of his whole subsequent life; and sailed with her, and with several other missionaries, a few days afterwards, May 16, for his work in India. He arrived at Bombay, October 11, and seems to have resided there for a short time, but in 1837 was at Ahmednuggur, the station with which he was connected ever after, and at which he lived to see much accomplished in the work which he so greatly loved. The state of his health constrained him to leave for a visit to the United States, near the close of 1849, and he arrived at New York, with his family, in May, 1850. On the 10th of July, 1852, Mr. and Mrs. Ballantine sailed again for India, with some of their children, but leaving the three eldest in this country, for purposes of education. Two of these subsequently returned to the mission field, one as the wife of Rev. S. B. Fairbank.

As Mr. Ballantine was, in the words of one of his associates, "one of the best and most laborious of men," it is not strange that after a missionary life of thirty years, during about twenty-seven of which he was on the ground, in a field somewhat trying to health, but where his labors were many and arduous, he should have been, in May last, so enfeebled as to lead his physician to urge his immediate return to a cooler climate, in his native land. One who has furnished some account of his last days writes: "This advice was very distasteful to him, and he at last refused to have the doctor come to see him, saying he would only urge him to go home. He exerted himself to throw off his disease, and would go before his class and try to attend to the young men; but was only the more prostrated by such efforts. In August he went, with the advice of the mission, to Sholapoor, Poona and Bombay, to try the effects of a change, and to consult more experienced physicians. He was again urged by them, strongly, to return home; and to go at once, taking the quickest route, by way of the Red Sea. His heart was almost broken by this decision, and he wrote, weeping, 'The Lord does not count me worthy to labor any longer for him in my beloved field.'

"He left India, with his family, September 4th, and hoped to reach America about the first of November, before the cold of winter should set in. But God's ways are not as man's. He allowed him to be detained in the

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Red Sea four weeks. The coal gave out as the steamer was within two days' sail of Suez. Mr. Ballantine felt the heat by day, and the heavy dew by night, to be very trying, and grew weaker every day.

"But though this was a time of trial, it was also a season of rich spiritual enjoyment. He spake often of the glory of the Lord, as displayed in that region to the children of Israel, and had great longings to behold that glory in its full blaze. He prayed that he might soon see it, and that all might be prepared to behold it."

At Cairo a physician was called, who agreed with those who had been consulted in India, spoke of him as very weak, but urged his pressing on to a more bracing climate. He lived but two weeks after this. A missionary sister with the company, wrote as follows, on the night of November 9:

"Steamship Tripoli, off Portugal, Latitude 42° 10′ North, Longitude 4° West.—At half past nine o'clock Mr. Ballantine fell asleep,—blessed sleep, from which none ever wake to weep. For two hours he had been unconscious, or nearly so, but his wanderings were pure and beautiful. He began to pray aloud,—'Heavenly Father, into thy care I commit my children Care for them; watch over them; guide them in the truth, every one of them; let not one of them fail, for Jesus' sake.' Again, he seemed to be praying for one of them in particular. We could only gather—'Draw him to thyself; bless him; keep him.' Again, he said, 'Make him thine; sanctify him and keep him safe.' He murmured something about worldly cares, but then added, with great emphasis, 'Why trouble myself about these things? The Lord will provide.' Then he would exclaim, 'Marvellous are thy works, oh Lord, and that my soul knoweth right well. Wonderful, wonderful, wonderful. Oh that men would praise the Lord for his wonderful works,—love and adore him.' 'A little child shall lead them, even a little child.' 'How sweet it is to leave all with Jesus. In Him is all my trust. He will not forsake me.' 'Heavenly Father, thou art my protector, my guide even unto death.' 'Lord God, I commit myself unto thee. Come, come Christ; oh take me. I have waited for thy salvation, oh Lord.' * * * Soon his head drooped. We laid him back on his pillow, and he gently breathed his life away. There was no struggle, no groan. His breathing simply stopped, and he was with his Saviour, beholding that glory he had so panted to see without a veil.

"Thus closed the life of one who had labored without fainting for so many years. The next day, at the dawn of the sun, the captain, officers and sailors assembled; the coffin was draped with the American flag, the burial service was read, and his body was committed to the deep, but his spirit was with God."

Respecting the work of this brother in India, Mr. Bissell, one of his associates, writes: "This is the second heavy blow which the mission has received the present year. The first bolt fell upon our youngest volunteer, Brother Chapin; now a veteran has fallen, who has been thirty years in the service. Our little band of missionaries will not be the only mourners under this bereavement. The heavy tidings will press like a burden upon

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the hearts and bring tears from the eyes of multitudes in Western India, to whom his face was familiar. 'We have lost a father,' they will say; and they will weep like orphans. Mr. Ballantine was earnest, laborious, and successful. He was honored by the Master with a long period of service, and was permitted to gather much fruit of his labors. One might almost covet for himself such an active, successful life. An accurate knowledge of the Mahratta language, added to an acquaintance with Sanscrit, prepared him to become a translator of the Bible; and he has left the impress of his idiomatic Mahratta on many parts of the sacred volume in that language. The two hymn books prepared by him, one for use in the churches and the other for the children, containing, together, four hundred hymns, are another monument of his untiring devotion, and abundant labors for the good of the people among whom he lived. The rendering of the spirit and thought into the Mahratta is so faithful, that often the translation seems to possess all the beauty and force of the original. In other ways, also, the additions to the Christian literature of the Mahratta language by Mr. Ballantine were large.

"But it was not only, or chiefly, as a translator that his usefulness appears. He was an *earnest preacher*, and in this, perhaps, more than in any thing else, was the secret of his usefulness. He was a strong advocate of the principle that *preaching the gospel* is the first duty of the missionary; not to the *exclusion* of schools and other instrumentalities, but as the *chief means* to be employed for the conversion of the heathen and the building up of the churches. In connection with his other labors, therefore, he preached in the chapels of Ahmednuggur on the Sabbath, in the streets and rest houses on other days, and when he could be relieved from the care of the central station, delighted to go out on tours through the villages, preaching to the heathen and confirming the Christians. During the last five years of his life, a large part of his time was devoted to the instruction of two theological classes of young men, who were preparing for the ministry. His heart was set on supplying the churches, as soon as practicable, with native pastors.

"But his work is done. The weary laborer rests; the faithful servant has gone to his reward; the victor has won his crown. It matters not that the sea is his tomb, 'and no man knoweth his sepulchre.' He has left monuments more beautiful and enduring than marble or brass. In his last letter to me, written at Bombay, in August, just before he left India, he says, 'I would not leave unless compelled to do so. I hope you will come out next year. H—— is overworked now, and will break down, I fear. Can you not bring a new missionary with you? Just think of the wants of the mission! How few the laborers!' This appeal has double force now, from the death of him who wrote it. Will not some one respond to it, and accompany us on our return next year? May the Lord of the harvest send forth laborers into that field!"

Another member of the mission, Mr. Barker, states: "For more than eleven years Mr. Ballantine was my correspondent, teacher, counsellor and co-laborer; and my recollections of him, in each of these relations, are

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exceedingly pleasant. With the exception, *perhaps*, of Theodore Frelinghuysen, (as Chancellor of the New York University,) I know of no man to whose influence I am so much indebted, as to that of this dearly beloved Christian brother.

"He had natural abilities of a high order, and I have rarely seen a man who could accomplish so much literary labor, in a given length of time. When fully aroused, his mind worked with wonderful rapidity, and he composed with great celerity. His labors were abundant, at times almost overwhelming. For several years he was secretary and treasurer of our branch of the mission, editor of our semi-monthly paper, and acting pastor of two churches; and in addition to all this, he taught in the school for catechists, lectured to the theological class, and carried many Mahratta publications through the press. An accurate and erudite scholar in several departments, he had a rare facility for acquiring language. He spoke the Mahratta *very* fluently, and well educated natives have told me that he seldom made a mistake, either in grammar or idiom. His thorough knowledge of the language was one great cause of his marked success as a missionary, and I would call the attention of *every candidate for the foreign field to this fact.*

"His unusual quickness at repartee, and occasional withering sarcasm, fitted him to grapple with quick-witted, conceited, often *abusive*, advocates of idolatry, and wicked apologists for all manner of iniquity. I have been with him when he was compelled to engage in discussion with the shrewdest, but worst of men, and often have I been amused to see captious, unfair opponents silenced, and forced to slink away thoroughly discomfited.

"But it was only *when compelled to do so* that he used this power of invective; for he had a warm, loving heart, and when at liberty to choose his subject, preferred to speak of the wonderful love of God as manifested in Christ. On this, and similar themes, he spoke with great fervency and power, and 'All the people were very attentive to hear him.' He once preached from the text, 'The blood of Jesus Christ, his son, cleanseth us from all sin,' and after the sermon, a poor, decrepit man of eighty, came, leaning on his staff, and said, 'Is that true? Does it clernse from *all* sin?' 'Yes, from *all* sin.' 'But suppose one *has killed several men*, as I did when I was a gang-robber?' 'The blood of Christ can cleanse even such as you,' he replied; and this aged robber and murderer soon became a humble Christian.

"Mr. Ballantine was successful as a pastor, by reason of his quick sympathies and winning manners. It was often my privilege to go with him to the wretched abodes of the sick and afflicted, and there was something very touching in the affectionate, paternal way in which that great and good man gave them comfort and instruction. He dealt faithfully but kindly with the weak and erring native Christians, for he knew how to temper severity with the love of Him who said, 'Neither do I condemn thee: go and sin no more.'"

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LETTERS FROM THE MISSIONS.

Hawaiian Islands.

HILO—HAWAII.

LETTER FROM MR. COAN, OCTOBER 16, 1865.

Tours — Church Building — Contributions.

IN this letter, Mr. Coan reports tours in his field, and gives items of intelligence on several topics which are of interest. He encountered, as in some former tours, rains, swollen streams and foaming torrents, and was for some time weather bound, but visited native pastors and preachers, of whom, and their work and influence, he speaks well. He mentions that he has now a theological class of ten, who go out and preach on the Sabbaths, combining study and Christian labor. A few extracts from the letter will be given. What is said in regard to schools is of importance, in view of fears which have been expressed respecting them, in connection with the recent action of the Government.

My last date to you was July 12. Since then I have made extended tours through all Puna and Hilo. The churches were in a state of peace, and my intercourse with them was cheering. Several candidates were received to church fellowship, and a number who were under censure were restored.

Two new meeting-houses are nearly completed in Puna. One will cost about fifteen hundred dollars, and the other, with thatched roof and without steeple, about five hundred dollars. For a third church in Puna, more than five hundred dollars have been collected and deposited with me. At this place three hundred and ten dollars were contributed in a day.

In North Hilo we have one neat church, with a bell tower, finished, and about half the funds are collected for four more. All the cash collections made in Hilo and Puna, since the first of July, amount to more than two thousand five hundred dollars. The larger portion of this is for meeting-houses; the balance being monthly concert collections. At our central or station church, the monthly concert collections, for the last four months, range from sixty-seven to eighty-five dollars per month. The smaller churches do less, but some of them are doing nobly in contributing for new church edifices.

The Schools—Foreign Pastors.

I have free access to schools, as in former years. Our local school superintendent requests me to visit and examine all our government schools whenever I choose, and especially to look into them when on my tours. I collect teachers and children as usual, in meetings, at all the stations where I travel. In this district there is, as yet, no very special change in the appearance of the schools. The difference in our town is, that the boys and girls are separated, the former being under the care of male teachers, and the latter of females. The Bible and prayer are allowed in our schools; sectarian teachings and religious dogmas are forbidden. We have hope in God that the schools will prosper.

After some notice of evils existing in one district of the Island, Mr. Coan says:

Whatever may be our speculations, all patient laborers and careful observers here will, I think, admit, that the time has not yet come when we can safely withdraw foreign pastors from large fields. Our native converts do much, very much, for which we are thankful to our Lord; but their efficient and permanent influence depends more than most people are aware, on the wise, gentle, steady and personal superintendence, and the Christian influence and example, of some one near them.

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Ceylon Mission.

Semi-annual Station Letters.

The October semi-annual letters have been received, from several of the missionaries and native pastors in Ceylon. The work, in most cases, seems to be progressing with about the usual degree of interest, encouragement, and trial. Mr. Howland mentions that a class of ten has left the theological and training school at *Batticotta*, all but one of whom are church members, and all are now connected with the mission work, most of them as village school teachers. The new class, of eighteen members, is doing well; and an advanced class, of six, has been received, by way of experiment, for special training for mission service. Mr. Howland's duties in the school keep him from labors he would gladly perform among the people, but "the catechists seem to be faithful." One case of religious inquiry and hopeful conversion is mentioned with interest—that of a young man who meets much opposition from his mother, wife, and other relations; but he says, "you may give me all the rupees you can collect, and I will not leave Christianity." On the other hand, "there are some cases of turning back to heathenism."

Mr. Hastings, of *Manepy*, reports the addition of three persons to the church, one an old man, whose case seems to have been one of considerable interest, and the others young men. Evening meetings at the villages he speaks of as well attended, while most of the schools of the station "are in a better state than they were last year." Mr. Hastings writes:—

This month, our mission enters upon its fiftieth year. Forty-nine years ago, on the 3d of October, as appears from the Records, the first meeting of the mission was held in Jaffna. Mr. Warren was chosen President, Mr. Meigs, Corresponding and Recording Secretary, and Mr. Richards, Treasurer. Since that time, no less than thirty-two missionaries, with their wives, and three assistant, unmarried missionaries, have joined the mission, of whom only six missionaries, with their wives, and one assistant missionary, are now in the field. Two, who have seen forty-six years of service in this mission, and who entered upon the work before some of us were born, are still laboring with us. As we review the past, and consider what has been accomplished—what progress has been made—we feel that labor has by no means been expended in vain, and that we can truly say, "Hitherto hath the Lord helped us." As we look forward, we are impressed with the greatness of the work yet to be done, before Christianity, with its institutions, is fully established among this people, and with the necessity of girding ourselves anew for the work, and entering upon it with more of faith and earnest prayer.

In view of the work before us, we may well exclaim, "Who is sufficient for these things;" but in view of God's promises and faithfulness, we have every reason to take courage, and engage in our work with new hope.

Dr. Greene is encouraged to see a beginning made, in "effort to extend the number of native pastors." He states: "Three of our best young men have been notified to prepare for examination for licensure to preach the gospel. I long to see a native pastor for every one of our churches." He is instructing a class of eleven intelligent young men, training them for the practice of medicine; and at the same time is preparing medical books, with the assistance of these pupils, for printing in the vernacular.

Mr. Quick, of *Panditeripo*, reports that a man of whom, in his previous letter, he wrote discouragingly, has been restored to the fellowship of the church; but this exasperated another member, and his conduct has been such that he has been suspended. There are some candidates for church membership, Sabbath congregations are fair, and "good attention is given to the truth preached."

Mr. Quick also reports in regard to *Tillipally*. Mr. Cornelius, formerly native pastor there, accused of immoralities, resigned his connection with the mission, and his resignation was accepted some months since. "The church is in a low state, and the members seem discouraged." The heathen take advantage of the conduct of Mr. Cornelius. Mr. Quick's "means of access to the station are such as to make labor there very wearing;" and a faithful, active man is needed, to reside at the place.

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Mr. Smith, of *Oodoopitty*, mentions the admission of one member to the church at that place, by profession.

Mr. Hunt, native pastor at *Chavagacherry*, reports one adult, a young man, baptized, and four others apparently "seeking the truth," Sabbath audiences increased, some members of the church more awake to the importance of personal Christian effort, and a good degree of benevolence in contributions. One Christian recently handed him his offering to the Lord,—'more than he ever expected to receive from one in his circumstances,'—amounting to £2. Mr. Stickney, native pastor at *Oodoopitty*, also reports one admission to the church there. But Mr. Asbury, native pastor at *Navaly*, is obliged to mention the suspension of three members; two for marrying heathens, and the father of one of these for the countenance he gave to such a marriage. There are three candidates for admission to the Navaly church. Mr. Asbury also reports "a Bible tour," of nine days, by himself, a catechist, and four training-school young men, to several islands, on which they visited 467 houses, addressed 2,120 persons, and disposed of 138 portions of Scripture and 495 tracts.

Madura Mission—South India.

MANDAPASALIE.

(40 miles S. S. E. of Madura.)

LETTER FROM MR. CHANDLER, SEPTEMBER 1, 1865.

IN the absence of Mr. Taylor, now in the United States, the Mandapasalie station is under the supervision of Mr. Chandler, of Tirumangalam. He is able to spend but little time in that field, but on a recent visit he gave special attention to the apparent efficiency of native laborers in the villages, with particular reference to the influence of a sufficient support, enabling the catechist to give his whole time to Christian effort, and an inadequate provision for his necessities, so that a portion of time must be devoted to secular pursuits. Statements are made in regard to the usefulness of certain helpers, some of whom receive compensation which gives a comfortable subsistence to their families, while others do not; and his conclusion is, that the former are, as a rule, much the most efficient and reliable.

Flourishing Congregations.

The statements in regard to some congregations in the care of helpers are encouraging, and there is, he thinks, "on the whole, a hopeful state of things in the Mandapasalie station district."

The congregation at Partiamputty is increasing. Nearly all recite lessons, and seem to be growing in grace and knowledge. None have yet been admitted to the church, as it is comparatively a new congregation. A very flourishing school has recently been established, in which heathen and Roman Catholic boys study with the Christians.

The next congregation is in the large town of Arupacotta. Here also is a catechist (educated in Tinnevelli,) who depends entirely upon the mission for his support. He owns no land, nor has he any relatives in the village. The congregation is perhaps the most flourishing of any in the district. On my last visit, the small church was crowded. This congregation is also one of only a few years standing. All learn Scripture lessons, and some five or six of the adults are candidates for admission to the church. The principal man said to me, that he and his wife, also his mother and his two sons, with their infant children, all wished to be baptized. I was much interested to look upon the representatives of four different generations, all met to worship the true God. The catechist has an educated wife, who renders valuable assistance in teaching the women and children. The people are beginning to discuss the subject of church extension. They propose to pull down the back wall of their church building, remove it some eight feet to the east, lengthen out the roof, and thus make a room large enough to seat all the members, which the present room will not do. Here is growth.

Death of an Efficient Native Pastor.

I visited several villages under the care of Pastor Vathanaiken, of Samiputty, and was very much cheered with the prospects of the work there. The church building at Samiputty, not a large

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one, was well filled, and the members seemed to be walking according to the gospel. I many times felt and expressed my thanks, that we had in that remote part of the district so valuable a man as Pastor Vathanaiken, and you may judge something of my feelings, when a note from Pastor Zilva announced his sudden death, by cholera.

On the morning of July 19, he was in his usual health, and visited two villages. While walking home he was taken suddenly ill, and by the time he reached his house, the disease had fastened upon him its deathly grasp. He had no medicine in the house; a catechist from a village four miles distant was sent for, who gave him a little ginger tea; but he sunk rapidly, and died about five o'clock the same afternoon. He said to his weeping wife and children, "It is ordered of the Lord, and let his will be done. Do not weep for me, but remember all I have taught you. Have no anxiety about me. I have told you before all I should wish to say now."

Early that night the corpse was placed upon straw in a country cart, and taken to his native village, ten miles distant, nearly all his congregation, with the desolate widow, following on foot; the small children sleeping soundly by the side of their dead father. On the afternoon of the same day, the 20th, more than two hundred persons assembled at his funeral, which was a solemn and impressive occasion, its stillness contrasting strangely with the noise and tumult of a heathen burial. Christian, the pastor at East Karesakulam conducted the services. Pastor Vathanaiken came from the Pullar caste, of whom there are a large number in the vicinity where he labored; and as far as I can learn, he was very highly respected by them all. How his place is to be filled I cannot now see.

Distressing Poverty.

One sad thing in regard to East Karesakulam, and many other congregations is, that with the present high prices, the people feel the pressure of poverty to such a degree as to make *self-support* a matter of all-absorbing interest. Many catechists, with their families, grow lean, and walk about with a feeble step, from utter inability to obtain sufficient food. Two men have left mission service from the Tirumangalam station, solely because the pay allowed by the mission would not furnish them and their families with food and clothing of the cheapest kind. It is useless to talk about men reduced, as many of the members of our congregations are, to such abject poverty, doing much beyond supporting themselves. I have presented the importance of *giving* in nearly every congregation in this field, expounding, verse by verse, the eighth and ninth chapters of 2d Corinthians, and many have contributed their four annas to the Native Evangelical Society. I honestly believe that some of them, reckoning on the principle indicated in Mark xii. 43, have given more than those who, of their abundance, give ten, twenty, or thirty thousand dollars yearly to our Board. These give of their penury, those of their superabounding wealth. It will always be my object to develop, as fast as possible, a benevolent spirit in the minds of the people, and to get from them all the help we can; but many, even the great majority, have actually nothing to give.

Nestorian Mission.—Persia.

OROOMIAH.

(Near Lake Oroomiah.)

Letter from Mr. Labaree, October 15, 1865.

Meeting of Helpers.—Death of Mr. Rhea.

Alluding, first, to a convention of native helpers, recently held, "from Tuesday afternoon to Thursday morning," Mr. Labaree says:

Never have our native brethren come together under circumstances so deeply afflicting and impressive. The death of

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Mr. Rhea occasioned a more profound sorrow among the whole people, than any event I have known. During the long absence of Dr. Wright, and from other changes in the mission, the eyes of all had come to rest on him, as their advocate and protector in their oppressions. His zeal and success in their behalf, had won for him a large place in the hearts of the enemies of the truth as well as of its friends,—of papists as well as of evangelical believers. Our helpers, especially, were affected deeply, and came together solemn and tender. We had an unusually good meeting. Indeed, I doubt if, for many years, our brethren have gone home to their villages in a more thoughtful mood than when they dispersed at the close of this meeting.

The first evening was given to services in commemoration of the life and death of Mr. Rhea. A very eloquent and fitting tribute to his memory was read by one of our best helpers, which was followed by numerous extempore speeches, all interesting, a few intensely so. These exercises contributed much to the solemnity and harmonious spirit that pervaded the subsequent conferences. Even thus soon could we perceive, that our great affliction was yielding rich fruit.

Reports and Essays.

In the course of the meeting, the following papers were read and discussed: A Report on the state of Village Schools; a Report on Benevolent Contributions the past year, and methods for increasing the amount; Essays upon—"Our obligations to give special attention to the spiritual interests of children;" "Methods of promoting true revivals;" "How shall we revive the decaying missionary spirit of the church?" "The duty and the ways of a better observance of the Sabbath."

Religious Interests.

Reference is made to "a painful degree of worldliness prevailing among Christians," an increase of wine drinking, alienations, and other evils; so that "Dr. Perkins remarked at the convention, that in all his thirty years of missionary life, he had never felt so great solicitude in regard to the Lord's work." Mr. Labaree states, however, that there are "some faint signs of encouragement," that "the helpers seem to be waking up to the downward course of things in the church," and that it was determined, in connection with the subject of revivals, to observe a special day of fasting and prayer; and he adds:

Though the cloud on the horizon is scarcely the size of a man's hand, and though the earth is exceedingly thirsty, yet we look with much faith for the refreshing rain of the Holy Spirit upon our work, ere long. We beg of those at home who love the cause of our Lord Jesus Christ in Persia, and are wont to pray for its peace, that they will cause their faith and prayers more richly to abound in our behalf, at this season.

Death of "Sanem."

Death has again entered the circle of Nestorian Christians and taken Sanem, "one of the most prominent female members," "one of the first Nestorian girls educated by the mission," "one of the earliest converts," "a woman of fine talents" and of high Christian character, who "had no equal among her people as a faithful Christian mother."

Religious Revolution in Gawar.

Mr. Shedd is in Gawar, where a remarkable religious revolution is in progress. We have sighed over the barren soil of that dark plain, year after year, as we looked for fruit and found none. There is a prospect, now, of its being turned suddenly into a most fruitful field. Some time since, a large portion of the Nestorians secured the removal of their malek, or chief, who is a rank oppressor, but one of the wiliest Nestorians I have ever known. He carried his case before Mar Shimon, and with bribes secured his place again. The people, upon this, determined to abandon Mar Shimon and his corrupt religion, and become Protestants. Great pains have been taken to show them the true

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nature of Protestantism, and the difficulties in their way. They have been pointed to those among themselves who have suffered much persecution because they were of this way; but they remain firm in saying that they will have nothing to do with their old religion, which seems only to rivet their oppressions upon them.

Nearly a hundred men, from different villages, went before the Mudir, and declared themselves Protestants, and desirous of a separate malek. The petition was received; they have chosen our helper in Dizza, (the head quarters of Gawar,) as their chief; and the deputy of the Pasha, on a visit at Dizza, cordially acknowledged them, and was about formally, in public, to recognize the new community. We, of course, have our fears that Mar Shimon may entice or frighten many or all of them back; but at present they stand firm, are "eating their fasts" openly,—a very great step there,—are driving off the church beggars coming from Mar Shimon's diocese, and in many other ways showing their disgust with their old religion. They are asking for preachers and teachers, offering to assume the incidental expenses of the schools.

If this rupture proves a permanent one, there is reason to think it will extend to other districts of the mountains. Our prayer is, that the Lord will make it an opening for the rapid furtherance of the gospel in the dark places of the Koordish mountains. We have reason to believe there is no small dissatisfaction and disgust with Mar Shimon in other provinces.

Syria Mission.

TRIPOLI.

(46 miles N. N. E. of Beirut.)

Letter from Dr. Post, November 12, 1865.

Dr. Post writes from Abeih, respecting a visit to Safeeta and Hums, occasioned specially by a difficulty in the church at Hums, growing out of "an imperfect understanding of matters of church order." He was accompanied by the chief teacher in the Abeih seminary, "an excellent Christian man, and a discreet and experienced adviser." At a little village on the way, calling on a government functionary, they found to their great delight, that his wife was a sincere Protestant, though she has no sympathy in her family, and if her sentiments were known "by the ferocious people, she would not be safe for an hour." At Hums, the difficulty was readily and amicably adjusted. The brethren there, Dr. Post says, are "a very ardent body of young men; and when kept within the bounds of order and system, do more than any similar body of Christians in Syria, for the spread of truth and the advancement of the Redeemer's kingdom."

Safeeta—The Persecutions.

Respecting the condition of affairs at Safeeta, to which place they took a new teacher, our brother writes:

We found the brethren now gathered again after their separation, and all things promising well for the winter course of training and preaching. They have indeed been through a fire of persecution, and I trust that some at least have come out brighter, more purified, from the flames. The family of tax gatherers alluded to on a former occasion, used all means of fraud and bribery to induce the Moslem Governor to oppress them and steal their property, that they might be forced, by starvation, back to their old religion. Turkish soldiers were sent to the houses, and ordered to break all that could be broken and eat all that could be eaten; to beat the men and abuse the women.

These cruel orders were so effectually carried out, that the people were driven from the village, and in many of the houses, all that they had laid by in store, as provision for the winter, was stolen from them. Even the wheat on the threshing floor was taken, and the straw set on fire, by these ruthless barbarians. Add to this, that the year is one of almost famine from the locusts, and of stagnation in all business from the cholera, and

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you can picture the distress into which they have been plunged.

The Children—Improved Morals.

We found them in a state of distressing poverty, notwithstanding they had received some charity from various quarters. Some of the children were almost naked, and all scantily and insufficiently clothed and fed. Yet not one of the children asked for clothing, and all seemed anxious for books and instruction. They flocked about us like a swarm of bees, buzzing away at their reading cards and primers, and seeming quite happy when we made any commendatory remark, or even looked at them as if we approved of what they were about. The greatest change is apparent in them. They have extorted from the enemies of the truth the confession, that their religion has reformed their morals, and made them obedient and tractable. "From the mouths of babes and sucklings Thou hast perfected praise, that thou mightest still the enemy and the avenger."

A Sifting Time to Come—The Priests.

There must always, in movements of this kind, come a time of sifting; and no doubt a considerable number of the Protestant families will be brought back to their old church. As yet, however, only two have gone back, and they have not bettered even their worldly condition by the change; but have merely put themselves again under the power of their old masters. The priests, who for awhile leaned to the sect, from worldly motives, when they failed in their ends, turned on the fellaheen with savage ferocity. We thank God that they are in no way mixed up with the evangelical movement, as this circumstance, on all accounts gives more hope of the perpetuity of the change. Priests are a bad class of men, for whom there is little to hope.

Seeking Relief.

When the persecutions of the fellaheen became too hard for endurance, they turned to every quarter for help. Failing to find relief from English intervention, they went in force, first to the Governor of Tripoli, and not gaining any redress from him, to Damascus; taking with them their wives, that the sight of their distress might move the hard heart even of a Mohammedan ruler. The Governor General had gone from Damascus, but they did not despair. They followed him to Hums, and Hamath, and Akkar, and went again to Damascus, and at last secured a hearing from him. On learning the particulars of their case, he promptly displaced the house of Besshoor from their office of tax gatherers, and gave the poor fellaheen some money in token of his sympathy.

Present Prospects—Bibles Purchased for Sale.

They are still oppressed by the Governor of their district, who has been largely bribed in this matter, but are now back in their homes, and enjoying religious advantages such as they never before possessed. Under circumstances so trying, the faith of many even in a Christian land would have wavered. Will not our brethren pray that they may be sustained? We have taken three of the most promising young men, to be sent to the training school in Abeih, and hope much from them.

Recently, a man from B'hardee, a village half a day north of Hamath, came to Hums and bought six Bibles, at two dollars each, with the expectation of selling them in his district at a profit. This is not the first nor the second time that this person has engaged in this business. He has disposed of many Bibles and Testaments.

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Western Turkey Mission.

CONSTANTINOPLE.

LETTER FROM MR. TROWBRIDGE, NOVEMBER 7, 1865.

THIS letter is very gratifying in the character of its statements respecting the state of things at the out-station, which Mr. Trowbridge had recently visited.

Progress at Rodosto.

On the 28th of October I went to Rodosto, to visit the little church and community there. Since I was there in August, 1864, no little progress has been made. The community is small, and most of its members are poor, earning their daily bread by hard labor, yet they manifest a good degree of willingness to contribute for the support of their own institutions. They have given more than two hundred dollars in gold towards a new chapel, on the western side of the city. They have also paid all the incidental expenses of the two schools and chapels,—such as for wood, lights, keeping the chapels and school-rooms in order, &c., and they have paid one dollar and three quarters per month towards the support of their pastor. Just before my late visit, they raised, by subscription, fifty dollars in gold for the purchase of a small burial place, for their own community. About three months ago, of their own accord, they organized two Sabbath schools for the study of the Scriptures. These have been well maintained ever since, and are attended by men, women and children. One is held in the chapel on the eastern, and the other on the western side of the town. The teachers are men and women from their own congregations. Recently, and before my visit, they formed a society to raise money and send a helper to neighboring Armenian villages. The subscribers to the funds of this society are the men, women and children of the congregation; and the amount subscribed is about three dollars and a quarter per month. The whole number of tax-payers is only thirty-four, and several of these reside most of the time in Constantinople, and make their contributions there.

But more than all else, the spirit of harmony and consecration that seemed to prevail, greatly gratified me. I have visited Rodosto many times before, but have never seen such anxiety to *have a part* in God's great work as prevails there now. That is the spirit we all need, at home and abroad,—missionaries and native brethren alike; and *that* spirit will call down God's blessing upon those who have it.

I came away feeling that the gospel had really *taken hold* of the hearts of the brethren and sisters there; and when this can be said of even a *few*, we may feel sure that others will be reached, for the true Christian church is emphatically a "*Self-Propagation Society.*" I came back, also, deeply impressed with the thought, that we should do more, as missionaries, to bring forward, develop, train and *use* the native Christians. There will be some risks in putting forward native pastors, preachers and church members, but unless it is done, our missions will be a failure.

At some other time I hope to write you particularly about our work here, in Constantinople. I can only say now, that I have not felt so much encouraged at any time as I do now, since first coming here to reside, in 1861. Pray for us, that a rich blessing may descend upon us during the coming winter.

CESAREA.

(370 miles E. S. E. from Constantinople.)

LETTERS FROM MR. FARNSWORTH, OCTOBER 19 and 22, 1865.

Visit to Angora and Istanos.

THE first of these letters was commenced in September, at Yozgat, and has reference specially to the writer's then recent visit to Angora and Istanos. He visited other places also, but his tour (of 300 miles) was undertaken specially on account of the persecu-

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tions at Istanos, that he might see and assist the brethren there. Leaving home August 4th, he spent the first Sabbath at Soongoorloo, from which place eight persons had recently been received to the church at Yozgat, 36 miles distant. He reached Angora, 66 miles from Soongoorloo, August 9, and the next twelve days were divided about equally between Angora and Istanos, at each of which places there is a small band of Protestants. The Pasha at Angora, upon whom he called early, and who "has formerly treated the Protestants with much indignity," was "extremely polite and obliging," and while he was there set off to the Protestants a very desirable lot as a burying ground. Whatever may have been the feelings of the Pasha heretofore, Mr. Farnsworth thought him now "prepared to do for the Protestants that which is just and equal." Some of these Protestants at Angora pleased our brother much; and he felt strongly that "the place demands, at least for a few years, the presence of American missionaries." While he was there, "the Osmanli brother who," he says, "was the only firm Protestant I found on my first visit to that place, four years ago," at his own urgent request, was baptized. This, he remarks, "may be considered as an important step in advance, it being the first case, so far as I know, of the public baptism of a Moslem convert in the interior." The history of this man, one "of romantic interest," is noticed at some length, but must be mostly omitted here. He has been twice imprisoned on account of his interest in the truth, "heavily ironed, tortured in various ways by the jailor, insulted, beaten, pinched and tormented by Moslem wretches, his fellow prisoners;" his wife, his children and his property have been taken from him, and "he has, literally 'suffered the loss of all things.'" Still, he appeared firm in his adherence to the truth. It should perhaps be said, however, lest an impression should be made exposing to subsequent disappointment, that an unfavorable statement as to this man's stability, of later date than Mr. Farnsworth's letter, but which needs confirmation, has reached the Missionary House.

Istanos—The Persecution.

The story of affairs at Istanos, and of the apparent success of efforts to secure better treatment for the Protestants, though somewhat long, will be given in Mr. Farnsworth's own language.

Istanos, eighteen miles west of Angora, is a large, flourishing Armenian village, of some two thousand souls. Here there is a very interesting work; but for the last three months the brethren have suffered pretty severe persecution, more severe than usually falls now to the lot of men accepting the gospel, but just what was extremely common a few years ago. Indeed, I felt, as I moved about the town, and saw the state of feeling among all classes of the people, from the bishop and priests down to the children in the streets, that I had been set back to the times of ten years ago. There are now, at Istanos, ten Protestant brethren. There were more, but persecution has reduced their number. [For some previous account of persecutions, &c., at Istanos, reference may be made to the Missionary Herald for October last, page 300.]

Though the Pasha called the ringleaders of the persecution, and compelled them to give security for their peaceable conduct in future, they soon broke their word, and the case was referred to the Sublime Porte. The result was, an order to the Pasha to see that the guilty persons were brought to justice. This was sent to the native preacher, who immediately presented it to the Pasha; and he gave him a written order to the Governor of Istanos District, for the punishment of the offenders. This paper was still in his hands when, quite unexpectedly, I arrived. Thus, in a most unlooked for and providential manner, I was enabled to go to Istanos armed with an order from the Government for the punishment of the persecutors.

Interview with the Governor.

The preacher accompanied me, and we found on our arrival, that the Governor and the Judge of the district were then stopping in that village. This, too, was a most favorable providence. We at once presented to them our order, and they very politely read it to us. The Governor evidently felt himself to be in a difficult position. The Protestants

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were so few and weak that they could easily be neglected; but the commands from his superior were clear and emphatic, and, backed as they were by our presence and importunity, could not well be disregarded. On the other hand, the persecutors were strong in numbers and in political influence, and their enmity might cost him his place. He evidently felt that the part of wisdom was to conciliate. He assured us that he would see justice done, but at the same time tried to explain away, or excuse, the various causes of complaint. We insisted that his orders should be executed, and that before we returned to Angora, where we should expect to report to the Pasha.

Second Interview—Reprimand of the Persecutors.

The next day we called again, and were urged very strongly, the judge joining in the plea, to cease all further prosecutions, as the persecutors were very sorry, and would surely behave well in the future. To this, we told them, we could by no means consent; as we had conclusive evidence that in all grades of society,—bishop, priests and people, old and young,—the spirit of persecution was rampant. After several interviews, the Governor decided to summon the leading Armenians to a sitting of his Council, and to read to them the order of the Pasha, and then dismiss them with a smart reprimand. He said that with this they would be sufficiently humbled, and would persecute no more. He agreed to call us also, to witness the scene. This was less than our brethren expected, and really less than the gravity of the offences demanded. It only remained, however, for us to make the most of our privilege of being present.

In due time a messenger came to us, with an invitation to the council-room. On entering, we found the Governor surrounded by several Turkish effendies, and quite a room full of leading Armenians, including the civil head and the most influential priest. The reading of the order was followed by a long, and very free and earnest conversation on *religious liberty*. After being driven from all their defenses, the civil head of the Armenians said: "We live here in one corner of the world, and do not well know what is going on. We thought that we could persecute, but we were mistaken. We have now learned that the Sultan has granted liberty of conscience to all the people, and who are we that we should oppose his will? Let bygones be by-gones. Henceforth we will persecute no more, but we will all live in brotherly love."

We told them, that since we came to the village they had done various acts that were far from brotherly, some of the worst of which I pointed out. We also told them of the persecuting spirit which their bishop had manifested, in a conversation of some three hours which we had just had with him. The Governor and Turkish effendies joined heartily in our support, and in condemnation of all persecution. The priest and all the people were loud in their protestation that henceforth there should be no cause to complain of them, but that they would all "conduct as becomes brethren." We then said: "Very well; we take you at your word; but let this be the proof of your honesty. Call a herald, and let him proclaim through the streets and markets of the town that henceforth you are to treat Protestants as brethren." "Very good," said the Governor, "that is quite right;" and all the Turkish effendies joined in support of the proposition. The priest shrugged his shoulders and stroked his beard, but no way could he devise to escape the humiliation.

Order Published by a Crier.

A herald was called,—an Armenian, apparently friendly to the Protestants,—and the Governor told him what he was to publish. We requested that it be written, so that in future there should be no dispute about the thing required.

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This was readily agreed to, and the following is a translation of the order. "It is commanded by the ruling authorities, that all subjects cease to deride one another as Moslems and Rayahs, as Armenians and Protestants, since all are equally the dependent subjects of the Royal Government; and it is further commanded, that mutually respecting and honoring one another, all shall dwell together in brotherly love." This the herald took, and beginning under the windows of the room where the Council was sitting, cried it out as with the voice of a trumpet; always adding, "Take ye heed that henceforth no persons say, We did not understand."

The Effect.

The herald performed his part quite to our satisfaction. and quite to the chagrin and astonishment of our enemies, especially of the vartabed and priests, who had been for a long time, and with much earnestness, urging their people to have nothing to do with Protestants. The effect was all that we could wish. In walking through the town but an hour after, one could not fail to mark the change. The next day, I met the civil head of the Armenians in a coffee shop, and he treated me with all respect and kindness. I commended to him the careful observance of the agreement to live in brotherly love, and urged him to see that the Protestants were protected, it being for *his* honor that they should secure their interests through *him*, rather than through the Turkish authorities. To this he cordially assented, and he seemed to be trying to redeem his promise; for he said pleasantly, to the Protestants: "I am not only the civil head of the Armenians, but yours also, and shall look well after your interests, for your missionary has directed me to do so."

Encouraging Prospects.

I must not attempt to tell you more of this visit. The appearance of the brethren at Istanos pleased me very much, and I expect a great work in that village. Remember, it has never had a preacher, only an occasional visit from the preacher at Angora. They are very anxious for a preacher and teacher. They agree to furnish a room for school and meetings, and to board a man, if we will send them one.

Ordination at Cesarea.

In a second letter, dated October 22, Mr. Farnsworth gives particulars respecting an event of much interest at Cesarea,—the ordination of a native pastor. He was a young man belonging to the place, one of the eight original members of the church. His studies at Bebek were completed more than three years ago, and he has been among his own people at Cesarea, as licensed preacher, since that time. Mr. Farnsworth writes:

The following churches were represented in the council: Constantinople, Marash—First and Second churches, Marsovan, Sivas and Yozgat. The nearest of these is ninety-seven, and the farthest four hundred and fifty miles from Cesarea. As these journeys must be made on horseback, the expense of time and of physical energy was of course great; but we all felt that the occasion warranted it.

Importance of the Place.

Cesarea is, and has long been, a most important centre of influence. Here, Gregory the Illuminator was ordained; and from this place he was sent forth to his great work of Christianizing the Armenian nation, nearly sixteen hundred years ago. Here were born the "great church-teachers of Cappadocia,—Basil, of Cesarea, and his brother Gregory, of Nyssa." In the middle of the third century, the Bishop of this place protested against the usurpations of the Bishop of Rome. We have reason to hope that the influence of the place will now, while equally strong, be more pure than of old.

Interesting Concert—School Examination.

Sabbath, October 1, we had a most intensely interesting missionary concert,

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when our brethren from abroad gave accounts of their various fields. This was the beginning of the feast. One day was then spent in visiting the noble and unique villages lying near the city. Tuesday was given to the examination of the girls' school, taught by the pastor's wife, he having the general supervision of it. For nearly five hours, a large congregation, (some two hundred and fifty,) mostly Armenians, appeared deeply interested in the exercises. Some of the recitations, as also the singing and the needle-work, would have been creditable to any girls of the same age.

Examination of the Candidate.

Wednesday morning the council met and organized. Rev. George F. Herrick, of Constantinople, was chosen President, and Mr. Krikore Muradian, of Marash, Scribe. The whole day was given to the examination of the candidate, which was held in the church, and was attended by from two to three hundred persons. The candidate occupied three-fourths of an hour with a statement of personal experience and reasons for entering the ministry. This he made in a clear and forcible manner, and it was so satisfactory, that the council felt the need of asking scarcely a question. To the congregation it was especially impressive, showing how far removed from the religion of forms to which they have so long been bound, is that faith which works by love. Three hours were then devoted to an examination of his theological views, and he gave unmistakeable evidence of being a man accustomed to think for himself; one who has well defined opinions, and is prepared to defend them; one who is, indeed, prepared to be "a workman that needeth not to be ashamed."

Public Exercises.

Thursday, October 5, was given to the ordaining exercises. It was an extremely interesting thought to us, that at the same time, the American Board, with its hosts of friends, was celebrating the dying love of our common Lord. Before proceeding to the exercises of the day, (as the society had not acted by formal vote,) the congregation was asked whether they were prepared to join in calling Mr. Kerope Yakoubian to be their spiritual teacher and guide. If so, they were requested to manifest it by rising. The whole congregation, men, women and children, Greeks and Armenians, as well as Protestants, rose.

I will not speak of the merit of the exercises, and have not time for any analysis of them. Suffice it to say, that the congregation listened most attentively, for two and a half hours, and hearty congratulations and beaming faces showed, more plainly than words, the pleasure that all had enjoyed. Provision had been made for a large audience, by removing the seats and carpeting the floors, so that the people could sit in the closest possible manner. The church was packed to its utmost, and policemen stationed at the street door, forbade an entrance to very many. At the close, six hundred and fifty adults were counted, and including children capable of understanding, fully eight hundred must have been present.

Congratulations.

In the evening, the Protestants went to the house of their pastor, to congratulate him and one another on the new relations that they had assumed. Brethren and *sisters* all came out; all were social and happy; and after spending a couple of hours thus, all assembled in the large open court—the full moon being bright enough to enable one to read a fair hand-writing—and sung several appropriate hymns. Then Mr. Herrick, (who was to leave in the morning,) made a farewell speech and offered prayer, and we separated.

Thus closed this most interesting occasion. To us, who have labored here from the beginning of missionary operations in the city and vicinity, it possessed

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an interest which language cannot express. For years we have been looking for such a day, with strong desire and many prayers. We would ever praise the Lord that we have seen it. The next Lord's day was communion Sabbath, and Pastor Kerope officiated, assisted by Mr. Leonard. Five persons were admitted to the church, and seven children baptized.

Mr. Herrick's Opinion.

In a letter from which extracts on another subject will be given in March, Mr. Herrick, of Constantinople, thus refers to this occasion at Cesarea: "The whole appearance of the candidate during a prolonged examination, on the day of his ordination, and in all that I saw of him, impressed me in a most favorable manner. I was much gratified at the evidence of his *growth*, in *mind* and in *character*, since I knew him in the seminary at Bebek. I was highly gratified, also, with the appearance of the church and people generally, their intelligence and their affectionate cordiality. I was quite taken by surprise, by the social courtesy and propriety shown at the large congratulatory gathering in the house of the new pastor, in the evening of ordination day; hardly expecting to find so much social refinement in the heart of Asia Minor. In common with all who travel in the interior of the country, I was struck with the character of the villages immediately surrounding Cesarea,—the houses built of hewn stone, and the people showing a very unusual amount of intelligence and enterprise."

MISCELLANIES.

CHINA.—A CALL FOR ENLARGEMENT.

Letter from S. Wells Williams, LL. D.

Some months since, the Foreign Secretary of the American Board wrote to Mr. Blodget, at Peking, making suggestions and inquiries respecting the commencement of missionary operations in Central China. This letter was shown to Mr. Williams, so long, in past years, connected with the Board as missionary printer at Canton, now Secretary of the American Legation at Peking, and he writes to Dr. Anderson on the subject as follows:

"I have had the pleasure of reading your letter to Mr. Blodget, respecting the extension of missionary work in China, and your suggestions with reference to a new mission of the Board in Central China, in Kiukiang, if that port should be found eligible. Now that the rebellion is ended, —thanks to the arm of the Lord which has supported us through the dreadful struggle,—it is to be hoped that mission work will receive a new impulse, and the world be the better for our victory over slavery.

"I have a special interest in the establishment of a mission in Kiukiang, along the banks of the Great River, as the Chinese usually call the Yangtsz' River, from having had my attention directed to it soon after coming to Canton. In one of my early letters, a mission at or near Poyang Lake was mentioned, as one of the things I hoped to see. I have not the letter to refer to, but I remember the feelings I had when writing it,—the *unbelieving hope* as to whether it would ever come to pass in my day. God has spared me to write you another letter about a mission to that Poyang Lake, and I do so in *believing* hope, now that the breaker has gone up before the missionary, that he will soon go there.

"One would have thought, that all the places that could be reached in China would have been occupied by missionaries immediately on their being opened, judging by the earnest longings that were uttered years ago, when they were not opened to their efforts; but such has not been the case. Of all the unoccupied ports, I think Kiukiang the most desirable to be occupied. It stands, as you will see by the map, near the head of the Poyang Lake, into which flows the Kan River, which drains, and connects through its branches, the whole province of Kiang-si. This province is a little larger than New England, and according to the census contains over twenty millions of people; so that its claims are neither unimportant, nor unseemly to the attention of those who

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are seeking new fields for Christian labor. I have no doubt that a missionary settling at Kiukiang, which is the commercial capital of the province, would find a rapidly increasing population drawn thither by the trade, and as soon as he had acquired something of the language, would be able to carry on all the branches of labor he had strength for. The climate is regarded as salubrious, more so than some other parts of the valley of the Yangtsz'; but at present, no specific data are accessible to verify this point. The country in its vicinity can be, no doubt, occupied as soon as the city is well worked. But what a meagre plan is this, to send one or two missionaries to labor in a large city, and influence a whole region as large as Virginia! I hope the Christian's faith will soon be known throughout the whole of this fertile and populous province, and if my representations can encourage you to open a fourth mission in China, I know no place so desirable as Kiukiang.

"It is a time of much encouragement, now, to lay large plans for gospel work in China. The devastations of the Ta-ping rebels have ceased, and the people are disposed to listen to foreigners; and where they find friends among them, to treat them kindly. The Romish church is enlarging itself in every direction, and its more than three hundred priests are exerting themselves in every province, and increasing their adherents by thousands every year. When I look back and see how the way for preaching the truth has gradually opened up in China, and how inadequately the church has sent its messengers into these waste places during the last twenty years, I begin to think that we shall not have this honor, and that to establish the gospel in China will be the work of natives more than it has hitherto been. However, it is a privilege to do anything in such a cause, and I hope you will soon find the men and means to enlarge your efforts in this empire."

In another letter of about the same date, (September, 1865,) speaking of what may now be done by the press in China, and with reference to a mission press at Peking, Mr. Williams says:

"Tracts, school books, and Sabbath school books, are now wanted in increasing numbers, and the authors of new treatises will attend to the preparation of their own works. In former days, I was unable to print many native works at my press, from want of Chinese type; but that defect is now supplied. The capacity of the press to supply books need now be limited only by the money to print them. The plan of cases for Chinese type is now well perfected, and you would be surprised to see how compactly the font can be placed around the compositor; for in my instructions, in June, 1833, you mention the expanse of a font of such type as one reason for not using it."

A New Missionary Ship from England.

The children of Great Britain have built a new missionary ship, to take the place of the John Williams, which was wrecked some months ago, on a reef in the Pacific Ocean. It was launched from the shipyard of the builders, Aberdeen, in October last. The London Record says of the occasion: "The ship having been built and paid for by subscriptions raised in the Sunday schools throughout the kingdom, a peculiar interest attached to the launch, and both the builders and the Directors of the Society made arrangements for a public demonstration. The Messrs. Hall had invited the Lord Provost and magistrates, and about four hundred and fifty other gentlemen, including the clergy and ministers of all denominations, to witness the launch and partake of the social entertainment elegantly got up for the occasion. The local railways had arranged to bring many children from a distance at nominal fares, under the care of their teachers, and accommodation was specially provided for upwards of ten thousand, who marched to the ground opposite the building-yard in procession. The whole city seemed to turn out to see the launch, and every vessel in the docks and harbor was decorated with flags, the ship herself showing all her colors from stem to stern. At one o'clock, Miss Annette Kemp Welch, a young lady from London, christened the John Williams, as she left the stocks and glided gracefully into the water, amid the cheers

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of the multitude. Her appearance in the water was all that could be desired, although, as her builders afterwards said, there was nothing in the ship herself but what was common to ship-building in Aberdeen, 'except the halo that surrounded her, and the errand on which she was going.' The John Williams measures 370 tons; is 130 feet long, with 25 feet width of beam, and 15 feet depth of hold."

MONTHLY SUMMARY.

HOME PROCEEDINGS.

THE first third of the Board's current financial year closed with December, and for these four months the receipts were only $97,798 73; $10,626 less than the amount received during the same time last year. This is not promising. The appropriations for the year are $507,000, and one third of this is $169,000. There is therefore a deficiency of something over $71,000. Even allowing for a considerably larger income during the latter than in the earlier months, the receipts up to the 1st of January should have been in the vicinity of $150,000 to promise an easy and pleasant ending of the year's accounts. Articles were published in the Herald, in October and December last, respecting "special appeals" and "the more excellent way" of avoiding them. Will not the patrons of the Board look again at those articles, ponder the considerations presented in them, and act *in season* with reference to this matter. There are reasons for apprehending more difficulty in securing the amount needed for our foreign operations this year than has been experienced of late, and embarrassments can be avoided only by *prompt*, *general*, and *generous* effort. Surely, after all that God has done for us of late, as a people, his servants and his cause among the heathen should not be left to suffer.

MISSIONS OF THE BOARD.

West Africa. — Mr. Bushnell reports (October 25) the death of another member of the church, "a poor slave," and "the return of M. Du Chaillu to the coast, from his interior tour, he having encountered insurmountable obstacles to his further progress."

Western Turkey.—Mr. H. A. Schauffler, of Constantinople, mentions the case of a Turkish captain of cavalry, and his wife, who express a desire to be instructed, and to be baptized; and profess readiness to encounter any danger to which the step may expose them. He has already handed in his resignation of his office, as he cannot profess Christ and remain in the Turkish army, where he must admonish the soldiers under him to perform the duties of the Mohammedan religion. Mr. Schauffler is "suspicious of Orientals," yet "cannot but hope for good news, sooner or later, from this man and his wife."

Mr. Trowbridge (page 49) gives an interesting account of the state of things at Rodosto, where he had never before seen "such anxiety to *have a part* in God's great work." The small and poor Protestant community have recently raised more than two hundred dollars in gold, towards a new chapel on the western side of the city, and fifty dollars in gold for the purchase of a small burial place, for their own community; and have formed a society to raise money and send a helper to neighboring Armenian villages. He came away "feeling that the gospel had really *taken hold* of the hearts of the brethren and sisters there."

Mr. Farnsworth, of Cesarea, gives account (page 49) of a visit to Angora and Istanos, with special reference to the persecutions at the latter place. His interviews with the Governor and Council were on the whole satisfactory, and arrangements were made which seem to promise better treatment of the Protestants in future. The Pasha of Angora, also, who "has formerly treated the Protestants with much indignity," was "extremely polite and obliging," and seemed now "prepared to do for them that which is just and equal." With the appearance of

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the Protestants at both these places, Mr. Farnsworth was much pleased. In another letter, (page 52,) he notices the ordination of a native pastor at Cesarea. The occasion was one of great interest to the people.

Syria.—Mr. Eddy writes from Abeih, November 5. The cholera, which was still somewhat prevalent at Sidon, had necessitated the closing of the church there, and he had bestowed his labors in other parts of the field for some months. He had preached mostly at Hasbeiya, where, by staying with and encouraging the workmen, he had carried through, in a very satisfactory manner, the repairing of the church, partially destroyed by the Druzes five years ago. "It is now," he says, "the best native Protestant church in Syria," with a bell given by the Trustees of Williams College, and was dedicated the Sabbath before he wrote. He was hoping, also, soon to dedicate a new church at Rasheiya, and to welcome some new members to the church at Kheiyam. The unhealthy state of the country, and the extravagant fears of the people, have rendered missionary effort difficult, nearly every town and village maintaining quarantine against all neighbors.

Mr. Henry H. Jessup wrote, November 15: "Mr. Henry Thomson, [son of the Rev. William M. Thomson, of the mission,] has arrived in Beirut, to take charge of the press, greatly to the relief of us all. He is taking hold of the work energetically, and will give me the opportunity to engage in my own work, as preacher and pastor.

"The cholera still lingers in Tripoli and Sidon, and the brethren from those stations have not yet returned home. It has been a season of great trial and great pecuniary loss. In Aleppo, one tenth of the people have died, and the high prices render a popular outbreak not improbable. In Hums, some of our Protestant brethren cannot afford to have *bread* to eat oftener than *once a week*, owing to scarcity and high prices. Would that the people might learn righteousness, amid the judgments of God."

Dr. Post, (see page 47,) mentions the ready settlement of a difficulty in the church at Hums; speaks of the Christians there as an ardent body of young men, of much promise; but writes more especially respecting the new Protestant community at Safeeta, giving a painful account of the severe persecutions to which the people have been subjected, but stating that, though still oppressed, they are, after having been driven away and stripped of almost everything, "now back in their homes, and enjoying religious advantages such as they never before possessed."

Nestorians.—Mr. Labaree, (page 45,) notices a meeting of helpers, rendered impressive by the deep sorrow on account of Mr. Rhea's death, and exhibiting some hopeful indications of religious feeling, though a painful degree of worldliness and religious deadness is spoken of as prevalent among professing Christians. There has been a movement in Gawar of some promise. Quite a number of Nestorians have broken away from their Patriarch and from his religion, professedly; have declared themselves Protestants; asked and obtained recognition by the authorities as a new community; and chosen the mission helper at Dizza as their malek, or chief. "If this rupture proves a permanent one, there is reason to think it will extend to other districts of the mountains."

Madura.—Mr. Tracy, of the Pasumalie Seminary, reports, (October 27,) the admission of one pupil to the church since he wrote before. The examination of the school in September, continued for two days, at the close of the term, was well sustained; all the graduating class have entered the service of the mission, and a new class of sixteen, (from thirty-one candidates,) has been received. Referring to "the increased activity of Jesuits" in the Madura field, Mr. Tracy says: "The priests use all their power and influence in opposing our work. In some cases, they have themselves brought false and malicious charges against our native Christians; in others, like the Jews of old, they stir up the heathen to persecution; and in every way,—by slandering Protestants, by perversion of the truth, and by their false but specious reasoning,—they strive to

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turn men away from the right ways of the Lord."

Mr. Chandler, (page 44,) reports the death of another valuable native pastor in the Mandapasalie field. He speaks encouragingly of the labors and influence of some native helpers, (but less so of others,) and mentions the pressure of high prices and deep poverty as interfering with what the village congregations would otherwise do in religious and educational efforts.

Ceylon.—A brief summary of semi-annual station reports, on page 43, mentions several additions to the churches.

North China.—Mr. Blodget, in a letter dated September 2, 1865, states that Mr. Gulick has succeeded in renting a house at Chang-kia-keu, mentions the baptism of another man, "who acts as a servant in the house," at Peking, and urges the immediate commencement of a mission at Kiukiang, in Central China, "an open port on the Great River, where many millions of the people are accessible on every side."

A letter has been received from Mr. Goodrich, who sailed from New York, with his wife, to join this mission, in January, 1865. It is dated at Peking, September 8, and announces that he is stationed there; but the date of his arrival is not mentioned. He speaks of "rejoicing to be on missionary ground, engaged in missionary work," and remarks: "I *do wish* that the theological students, who pressed upon me so much the needs of our own land, and some of whom almost blamed me for going abroad, (though not from the bottom of their hearts, I must believe,) could be dropped down in the heart of China for four weeks. I love the negro, but I cannot forget that while for four million negroes there will soon arise a thousand preachers and teachers,—yes, more,—for four hundred millions of Chinamen we have only one hundred, with no immediate prospect of more from home. I would not fear for America, nor for the negro, if, for years to come, all the students from all the theological seminaries in America should move in a body to the Eastward. Please ask the students of ———, if *they* would have great fear for the church in such an event. No. God does not fail to crown with his blessing an active, missionary church."

Sandwich Islands.—Mr. Coan, of Hilo, Hawaii, reports (page 42) tours in his extended field, on which he found the churches at peace, had "cheering intercourse" with them, admitted several persons to church fellowship, and visited native pastors and preachers, of whose work and influence he speaks well. He has ten theological students, who go out and preach on the Sabbath, thus combining study and Christian labor. Three new church buildings are nearly completed, and for five others funds are in part collected. He states that he has still, as in former years, free access to the schools in his district, in which "no very special change in appearance" is noticed. "The Bible and prayer are allowed in the schools; sectarian teachings and religious dogmas are forbidden."

Other Missions.

China.—The *Foreign Missionary*, of the Presbyterian Board, for Nov., mentions items of intelligence from the Presbyterian missions as follows: "Mr. Green reports the admission of five Chinese to the church membership in Bao-ko-tah, near Ningpo, on the 4th of July, and the expected baptism on the 23d of several converts at Yu-yiao. The Baptist and the Episcopal missionaries of Ningpo had baptized sixteen hopeful converts a short time before Mr. Green wrote. Mr. Corbett reports the baptism of three Chinese, at the station near Chefoo, on the 11th of June. Dr. Martin mentions the baptism of a young Chinaman on the 9th of June, at Peking. Dr. Happer had been requested by the highest Chinese authorities at Canton, to take the superintendence of a school established by them for instruction in English, upon the resignation of its former teacher. He was allowed freely to introduce Christian influences into this school."

The *Foreign Missionary* for January, states, respecting the latest intelligence from the Presbyterian missions: "The missionaries at Canton were expecting soon to gather fruit that appeared ripe. At the last communion of the church in

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Yuyiao, fourteen adults made application for baptism, seven of whom were received into the fellowship of the church; the others were deferred."

South America.—The *Foreign Missionary* for January, states: "We continue to receive cheering accounts from Brazil. Romanism has but little vitality in that country. Liberal ideas are extending among the people. Mr. Simonton writes, November 4: 'I believe that very soon the whole of Brazil will be an open field for the gospel, with only infidelity and indifference for hearty, successful opponents.' The church at Rio Janeiro is constantly receiving accessions from Rome. At the last communion six were admitted. Steady progress is made, and the time is near when our church must put forth more aggressive efforts for the recovery of that land from the dominion of the man of sin. The signs are now favorable for such decided movements."

India—The *Church Miss'y Record* states: "The institution of the Calcutta University, and its successful action, have given an astonishing impulse to English education. Many young men of the more respectable classes have become anxious to be aided in their studies; and it was thought desirable that the Church Missionary Society should step forward at such a crisis, with the offer of rendering to them the aid they wished for, provided they were satisfied to accept it on the understanding that Christianity should not be excluded from the curriculum of study, but rather be recognized as the foundation on which the whole should rest. A new educational institution has therefore been opened, entitled the Cathedral Mission College, the funds of the Cathedral Mission being appropriated to its support. At the end of six months, it had received one hundred and fifty students."

Miscellaneous.

The Bible in Syria.—Mr. Calhoun, of the Syria mission of the American Board, in a recent letter to the American Bible Society, remarks: "Some years ago, I gave Dr. Brigham an account of a young man who, in one of the civil wars in Syria, was out on a marauding expedition, and took for his share of the plunder in an enemy's house a Bible, which somehow or other happened to be there; and on reading it he became enlightened, and in the end found the way of life and peace, and was afterwards the means of bringing many of his neighbors to a knowledge of the truth. A church is very soon to be organized in his native village, (one of the highest on the range of Lebanon,) and that young man is to be ordained its pastor. God chooses his own instruments, and to him be all the glory."

Papal Cathedral at Peking.—A letter in the *Foreign Missionary*, from Peking, notices the laying of the corner-stone of a Roman Catholic Cathedral in that city, on the first of May last. The writer says: "The building, for a mission church, is to be of magnificent dimensions—three hundred feet in length, and one hundred and fifty feet in breadth, to the extremes of the transept. Its location, too, is conspicuous, near the eastern gate, and within the *Hwong Ching*, or Imperial City, where its spire will overtop the loftiest of the palaces which stand at no great distance from it, separated by another wall." Some Chinese officials who were present "remarked, very naturally, that the religious rites performed on this occasion have a great resemblance to those of the Buddhists. In its outward forms the heathen see, alas, little to choose between the idolatry of Rome and that of Peking, or Thibet."

Papists in China. — The same writer states: "In Peking, the Papists count their converts by thousands, and in the whole empire claim not far from a million. In the new and auspicious circumstances in which they are now placed, they display immense activity; and their zeal and energy ought to inspire our own churches with a wholesome emulation."

Jubilee Fund.—The Jubilee Fund, inaugurated in 1863, for the (English) Wesleyan Missionary Society, was stated, in November last, "to have reached the sum of £200,838 1*s* 9*d*, up to July 12th, 1865. The particulars of this total are the following: — Great Britain, £185,084 12*s* 2*d*; Ireland, £7,516 7*s* 4*d*; Foreign Stations, £8,237 2*s* 3*d*. Besides this sum, the Com-

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mittee have received intimations of £19,596 19*s* 6*d* from Australia, and £1,873 4*s* 11*d* from Ireland."

The Methodist Episcopal Church.—"The first Methodist Episcopal Society in America was formed in 1766. That little congregation of five persons has multiplied to thousands of societies, from the northernmost settlements of Canada to the Gulf of Mexico, from Nova Scotia to California. The first small conference of 1773, with its 10 preachers and its 1,160 reported members, has multiplied to 60 conferences, 6,821 itinerant, 8,205 local preachers, and 928,320 members in the Methodist Episcopal Church alone, exclusive of the southern, the Canadian, and minor branches, all the offspring of the Church founded in 1766, and episcopally organized in 1784."

Value of its Church and School Property.—"It has property in churches and parsonages amounting to about $27,000,000.

"It has 25 colleges and theological schools, with property amounting to $3,055,000; 158 instructors, and 5,345 students; and 77 academies, with 556 instructors, and 17,761 students; making a body of 714 instructors, and an army of 23,106 students.

"Its church property (churches, parsonages, and colleges, aside from its 77 academies and Book Concern) amounts to $30,055,000."

Book Concern.—"Its Book Concern has a capital of $837,000; 500 publishing agents, editors, clerks, and operatives; with some thirty cylinder power presses in constant operation; about 2,000 different books on its catalogue, besides tracts, etc.; 14 official periodicals, with an aggregate circulation of more than 1,000,000 copies per month."

The Church South.—"The Methodist Episcopal Church South has published no statistics since the rebellion broke out; it has doubtless suffered much by the war; but it reported, the last year before the rebellion, nearly 700,000 church members, nearly 2,600 itinerant and 5,000 local preachers."

"*Other Methodist bodies* in the United States, are the Methodist Protestant Church, the American Wesleyan Methodists, the African Methodist Episcopal Church, and three or four smaller sects. Their aggregate membership amounts to about 260,000; their preachers to 3,423."

Embarkation.

Rev. T. G. Thurston, son of Rev. Asa Thurston, long of the Sandwich Islands mission, sailed from New York, December 11, returning to his Island home, to be there employed in the work of the ministry, though not as a missionary of the Board.

DONATIONS.

RECEIVED IN DECEMBER.

MAINE.

Cumberland co. Aux. So. H. Packard, Tr.		
Mechanic Falls, A friend,	20 00	
Portland. 3d cong. ch. and so. m. c.	62 88	
Scarboro', Cong. ch. and so.	13 86—96	74
Franklin co. Aux. So. Rev. I. Rogers, Tr.		
Farmington, Cong. ch. and so bi-monthly coll. 8,60; R. B. H. 2,50;	11 10	
Strong, Cong. ch. and so.	9 50—20	60
Kennebec co. Conf. of chs.		
Augusta, South cong. ch. and so. (of wh. fr. B. E. Potter, 50;)	315	16
Lincoln co. Aux. So.		
Waldoboro', 1st Cong. ch. and so. (of wh. fr. coll. 13,47; H. H. Lovell, 10; S. M. Morse and wife. 5; Mrs. E. Stevens, 5; R. C. Webb and wife, 3; G. Allen, 2; la. asso. 15,75;)	51 22	
Washington, Calvin Starrett,	20 00	
Wiscasset, Cong. ch. and so. m. c.	3 57—76	79
Penobscot co. Aux. So. E. F. Duren, Tr.		
Bangor, 1st cong. ch. and so.	21	42
Waldo co. Aux. So.		
Searsport, Cong. ch. and so. m. c.	8	50
Washington co. Aux. So.		
Calais, Cong. ch. and so. (of wh. fr. coll. 51,32; m. c. 110,10; less prev. ack. 131,73;)	32 69	
East Machias, Cong. ch. and so. m. c.	11 00	
Eastport, Central cong ch. and so. m. c. 25; E. C. 10; W. C. C. 10;	45 00	
"Machias,"	20 00—108	69
York Conf. of chs. Rev. G. W. Cressey, Tr.		
Saco, Mr. and Mrs. Philip Eastman,	20	00
	667	90
Legacies.—Bath, William Ledyard, (bal.) by T. C. Ledyard, Ex'r,	475	00
	1,142	90

NEW HAMPSHIRE.

Cheshire co. Aux. So. Geo. Kingsbury. Tr.		
Keene, La. for. miss. so.	63 80	
Marlboro', Cong. ch. and so.	13 00—76	80
Grafton co. Aux. so.		
Bristol. Cong. ch. and so.	11 00	
Campton, Fem. for. miss. asso. 29,65; Mrs. M. L. Pulsifer, 10;	39 65—50	65
Hillsboro' co. Aux. So. Geo. Swain, Tr.		
Amherst, Cong. ch. and so.	18 84	
Bennington, H. S. Parker,	4 00	
Mount Vernon, Cong. ch. and so.	15 71	
Nashua, Pearl st. cong. ch. and so. coll. 96,31; m. c. 14,34; to cons. George Swain an H. M.	110	65

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New Boston, Pres. ch. with prev. dona. to cons. JOHN N. DODGE an H. M. 40 00—189 20
Rockingham co. Conf. of chs. F. Grant, Tr.
Candia, Cong. ch. and so. 32 23
Chester, do. 116 11
Exeter, 2d do. 150 00—298 34
Strafford Conf. of chs. E. J. Lane, Tr.
Dover, Belknap cong. ch. and so. 5 00
Gilmanton, do. m. c. 12 10
Great Falls, 1st cong. ch. and so. 34 02
Lee, E. Hale Smith, of wh. 10, for N. Am. Indians, 20 00—71 12
Sullivan co. Aux. So. N. W. Goddard, Tr.
Claremont, D M. Ide, 10 00
Lempster, Cong. ch. and so. 19 50—29 50

715 61

VERMONT.

Addison co. Aux. So. Amos Wilcox, Tr.
Middlebury, Cong. ch. and so. 138,06; less exp. 40c.; 137 66
Salisbury, A friend, 1 00—138 66
Caledonia co. Conf. of chs. E. Jewett, Tr.
Hardwick, L. H. Delano, to cons. CHARLOTTE B. COLE an H. M. 100 00
Peacham, Cong. ch. and so. m. c. 22 90—122 90
Franklin co. Aux. So. C. B. Swift, Tr.
Bakersfield, Cong. ch. and so. (of wh. fr. R. Paige, 21;) 50 16
Orange co. Aux. So. Rev. J. C. Houghton, Tr.
Wells River, Cong. ch. and so. 4 55
Orleans co. Aux. So. Rev. A. R. Gray, Tr.
Derby, Cong. ch. and so. m. c. 5 50
Washington co Aux. so. G. W. Scott, Tr.
Montpelier, Cong. ch. and so. m. c. 20 00
Windham co. Aux. So. C. F. Thompson, Tr.
Brattleboro', Central cong. ch. and so. m. c. 56 43
Windsor co. Aux. So. Rev. C. B. Drake and J. Steele, Trs.
Springfield, Cong. ch. and so. coll. 126,10; m. c. 12,10; 138 20

536 40

Bennington Centre, 1st cong. ch. and so. m. c. 14 00
Lunenburg, Cong. ch. and so. 8 11—22 11

558 51

Legacies.—West Randolph, John Smith, (add'l,) by Rev. B. Smith, Ex'r, 100 00

658 51

MASSACHUSETTS.

Berkshire co. Aux. So. James Sedgwick, Tr.
Lenox, Cong. ch. and so. 63 60
Peru, do. m. c. 17,76; less cft, 1; and exp. 30c.; 16 46—80 06
Boston, (Of wh. fr. a friend, 51; do. do. 5;) 290 73
Brookfield Asso. W. Hyde, Tr.
Dana, Cong. ch. and so. 19 80
New Braintree, do. 118 30
North Brookfield, 1st do. 343 61
Sturbridge, Cong. ch. and so. 267,11; less exp. 50c.; 266 61

748 32

Less for printing report, 100 00—648 32
Essex co. Aux. so.
Salem, Tabernacle cong. ch. and so. m. c. 44 97
Essex co. North Aux. So. William Thurston, Tr.
Newbury, Phœbe Newman, 5 00
Newburyport, North cong. ch. and so. 71,65; a friend, 5; 76 65—81 65
Essex co. South Aux. So. C. M. Richardson, Tr.
Danvers, Rev. Jonas Fisk, 1 00
Lynn, 1st cong. ch. and so. m. c. 20 50
Lynnfield Centre, Ev. cong. ch. and so. 16 25
Middleton, Cong. ch. and so. m. c. 20 00
West Gloucester, Cong. ch. and so. 3 00—60 75
Hampshire co. Aux. So. S. E. Bridgman, Tr.
East Hampton, Payson cong. ch. and so. m. c. 146,55; less exp. 40c. and cft. 25; 145 90
Enfield, Benev. so. (of wh. fr. the late Mrs. Ruth M. Clark, by her daughters, to cons. JANE E. CLARK an H. M. 100;) 500 00
North Amherst, Cong. ch. and so. 29 46
South Amherst, do. 26 00
South Hadley Falls, 1st cong. ch. and so. by Rev. R. Knight, 31 00—732 36
Middlesex co.
Auburndale, Cong. ch. and so. coll. 2,014,98; m. c. 131,03; 2,146 01
Cambridgeport, Prospect st. cong. ch. and so. m. c. 39,80; Stearns chapel, m. c. 11,44; CYNTHIA WINSHIP, to cons. herself an H. M. 100; Elizabeth Harlow, 20; 171 24
East Cambridge, Ev. cong. ch. and so. m. c. 7 46
Framingham Centre, Friends, for a pupil in Miss Proctor's sch. at Aintab, 60 00
Lexington, Mrs. C. C. B. Redfield, 5 00
Lowell, Kirk st. cong. ch. and so. (bal.) 24.65; John st. cong. ch. and so. (7.85, less exp. 15c.) 7,70; 32 35
Malden, Trin. cong. ch. and so. m. c. 80 00
Natick, 1st cong. ch. and so. m. c. 15 76
Newton Corner, Eliot cong. ch. and so. m. c. 78 50
North Chelmsford, A friend, 5 00
Reading, Old South cong. ch. and so. m. c. 7 32
Weston, M. Fisk, 12 00—2,620 64
Middlesex Union.
Fitchburg, Deacon Thurston, deceased, avails of gold watch, by Rev. A. Emerson, 75 00
Groton Junction, Cong. ch. and so. (add'l,) 2 00
Lunenburgh, 1st evan. cong. ch. and so. coll. and m. c. 40 75
Pepperell, Cong. ch. and so. 10 73
Westford, do. 19 15—147 63
Norfolk co.
Franklin, Cong. ch. and so. wh. with prev. dona. cons. O. A. STANLEY an H. M. 45 00
Medway, 1st cong. ch. and so. m. c. 2 24
North Wrentham, Cong. ch. and so. 13 00
Roslindale. 1st cong. ch. and so. m. c. 6 24
Roxbury, Eliot cong. ch. and so. (in part,) 147; m. c. 8,86; Vine st. cong. ch. and so. Louise H. Lester, 10; m. c. 31; 196 86
Walpole, Ortho. cong. ch. and so. 37 76
West Roxbury, South evan. ch. and so. add'l, 5,15; m. c. 35,78; 40 93—342 03
Palestine Miss. So. E. Alden, Tr.
Braintree, South cong. ch. and so. m. c. 10 25
Plymouth co. Aux. so.
Marshfield, 1st cong. ch. and so. m. c. 4 25
Plymouth, 3d ch. and so. of the Pilgrimage to cons. J. H. HARLOW and S. NELSON H. M. 200 00—204 25
Taunton and vic. Aux. so.
Berkley, Trin. cong. ch. and so. 45 00
Seekonk, Cong. ch. and so. 20 40—65 40
Worcester co. North Aux. so. C. Sanderson, Tr.
Phillipston, Cong. ch. and so. (add'l) 2 00
Winchendon, North cong. ch. and so. (add'l) 27 85—29 85
Worcester co. Central Asso. E. H. Sanford, Tr.
Berlin, Cong. ch. and so. m. c. 6 mos. 45.82, less c'ft, 50c. 45 32
Holden, Cong. ch. and so. gent. asso. 25,60; la. do. 34,70; m. c. 18; less c'ft. 3; 75 30
Rutland, Cong. ch. and so. gent. and la. 74,45, m. c. 11,05; less altered, 40c. 85 10
Worcester, 1st cong. ch. and so. gent. asso. 213,05; m. c. 58 98, (dona. from la. asso. rep. in Dec. Herald, to cons. MARY L. DANA an H. M.;) Union cong. ch. and so. gent. and la. (of wh. from

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Albert Curtis, 100;) 216,45; m. c. 246,07; Central cong. ch. and so. (add'l,) gent. asso. 85; la. do. 10,50; 830 05-1,035 77
Worcester co. So. Aux. So. W. C. Capron, Tr. Upton, 1st cong. ch. and so. m. c. 5 00
6,399 66
Chelsea, Broadway cong. ch. and so. m. c. 55,07; Winnisimmet do. 22; 77 07
6,476 73
Legacies.—Southwick, Rebecca Bingham, 24 00
6,500 73

RHODE ISLAND.

Pawtucket, A friend, to cons. L. MERCHANT, Jr., an H. M. 100 00
Providence, High st. cong. ch. and so. m. c. 79,81; a friend, Christmas offering, 5; 84 81—184 81

CONNECTICUT.

Fairfield co. East Aux. So. Stratford, G. Loomis, 5 00
Fairfield co. West, Aux. So. C. Marvin, Tr. Ridgefield, 1st cong. ch. and so. coll. 75; m. c. 75; 150 00
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Westport, Cong. ch. and so. to cons. Rev. A. J. HETRICK an H. M. 103 40—263 40
Hartford co. Aux. So. E. W. Parsons, Agent. Berlin, 2d cong. ch. and so. (of wh. from Mrs. S. P. Camp, 10;) 11 00
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Glastenbury, 1st Cong. ch. and so. gent. asso. 415; la. do. 150, to cons. MARTHA J. R. CARTER an H. M.; m. c. 90,63; less c'ft, 1,10; 654 53
Hartford, Center cong. ch. and so. coll. 1,481,30, m. c. 18,45; North cong. ch. and so. 287,57; Asylum Hill, cong. ch. and so. m. c. 35,28; Pearl st. cong. ch. and so. (add'l,) 27; J. B. H. 100; Rev. J. P. Skeele, (add'l,) 20; unknown, 75c.; M. E. 10; 1,980 35
Plainville, Cong. ch. and so. 75 00
Windsor, do. 66 98
Windsor Locks, do. 116 01-2,949 68
Hartford co. South Conso. H. S. Ward, Tr. Middle Haddam, 2d cong. ch. and so. m. c. 30 66
Portland, 1st cong. ch. and so. gent. asso. (of wh. from Rev. A. C. Denison, to cons. MARY E. DENISON an H. M. 100;) 209; la. do. 80,13; m. c. 16,50, to cons. F. A. CHAPMAN and J. WOODS, H. M. 305 63
Rocky Hill, Cong. ch. and so. gent. and la. asso. 68,65; m. c. 25,67; 94 32—430 61
Litchfield co. Aux. So. G. C. Woodruff, Tr. Bethlem, Cong. ch. and so. 5 75
Cornwall, do. 1 00
Ellsworth, do. 15 50
North Cornwall, Benev. asso. 75 00
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Roxbury, Cong. ch. and so. 42 54
Salisbury, do (add'l,) 30 00
Watertown, do. 71 75
West Winsted, Cong. ch. and so. m. c. 158 20
Woodbury, 1st cong. ch. and so. 129,60; South cong. ch. and so. (add'l,) 10; 139 60
766 24
Less counterfeit, 50—765 74
Middlesex Asso. John Marvin, Tr. Chester, Cong. ch. and so. m. c. to cons. E. C. HUNGERFORD an H. M. 191 00
Higganum, Cong. ch. and so. 30,50; m. c. 45, with prev. dona. to cons. Rev. A. B. SMART, of Middletown, Conn., H. M. 75 50
Killingworth, Cong. ch. and so. m. c. 63 66—330 16
New Haven City, Aux. So. F. T. Jarman, Agent. Centre cong. ch. and so. 778,25; North cong. ch. and so. coll. 525; m. c. 12; 3d cong. ch. and so. 105,70; College st. cong. ch. and so. 7,55; United m. c. 14,65; Yale Coll. F. A. S. (1, silver,) 1,40; Davenport cong. ch. and so. m. c. 10,88; Mrs. M. Bradley, 20; 1,475 43
New Haven co. East, F. T. Jarman, Agent. Clinton, Cong. ch. and so. m. c. 87 09
Meriden, 1st cong. ch. and so. 222 22—309 31
New Haven co. West Conso. F. T. Jarman, Agt. Southbury, Cong. ch. and so. 59 58
Waterbury, 1st cong. ch. and so. coll. 149,91; m. c. 6,40; 2nd cong. ch. and so. (add'l,) 9; m. c. 15,32; 180 63
West Haven, Cong. ch. and so. m. c. 46 00
Woodbridge, gent. miss. asso. 50 25—336 46
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Norwich, 2d cong. ch. and so. coll. (of wh. from Mr. and Mrs. Wm. Williams, to cons. ROSWELL PARISH and W. E. NORTON H. M. 200; m. c. 9,42;) 613,84; 1st cong. ch. and so. m. c. 9,03; Broadway cong. ch and so. m. c. 8,06; 630 93
Stonington, 2d cong. ch. and so. m. c. 25 00—655 93
Tolland co. Aux. Soc. E. B. Preston, Tr. Bolton, Cong. ch. and so. m. c. 3 50
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North Mansfield, do. 38 00
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8,286 88
Vernon, South west district, gent. 168; la. 51; 219 00
8,505 88
Legacies.—Norwich, Edward Whiting, by Frank Johnson, Ex'r, 500 00
Willimantic, Mrs. L. H. Fitch, by H. H. Fitch, Adm'r, 100 00—600 00
9,105 88

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(Of which from central cong. ch. and so. (Brooklyn,) 317; 4th Ave. pres. ch. C. J. 25; H. T. Morgan, 100; 14th st. pres. ch. m. c. 11,58; Harlem 1st pres. ch. 47; Central pres. ch. 27,29; West pres. ch. m. c. 20,05; Union theol. sem. 14,93; Church of the covenant, m. c. 81,86; Wm. Taylor, 2; Mercer st. pres. ch. m. c. 33 39; Wm. Brinckerhoff, 25;) 708 10
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Southold, Pres. ch. 15 00
Spencerport, Cong. ch. and so. 26 39—1,170 78

2,121 83

Legacies.—Geneva, Henry Dwight, (add'l,) by Edmund Dwight, 1,050 00

3,171 83

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763 66

Legacies.—Philadelphia, Peter Douglass, by J. C. Farr, 240 00
Jonas Guthrie, by J. C. Farr, 16 31—256 31

1,019 97

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Cleves, Mr. and Mrs. C. Yates, 10 00
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Vienna, Pres. and cong. ch. and so. 33,25; less c'ft, 1,00; 32 25—159 54

643 92

Legacies.—Cleveland, Elisha Taylor, by Mrs. E. E. Taylor, Ex'r, 208 96

852 88

INDIANA.

Bedford, Pres. ch. 8 55
Mishawaka, Pres. ch. m. c. 3 50
Williamsport, Pres. ch. 40; less exp. 52c.; 39 48—51 53

ILLINOIS.

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Chicago, 1st cong. ch. and so. 473,61; 2d pres. ch. bal. 93,17, less exc. 25c.; 1st pres. ch. m. c. 38,08; 8th pres. ch. m. c. 13,50: A friend, to cons. LUCY M. CLARK an H. M. 100; 718 11
Galesburg, 1st ch. of Christ, (of wh. from A. G. WATKINS, to cons. himself an H. M. 100;) 244 29
Geneseo, Mrs. Lucy B. Perry, 5 00
Milburn, Cong. ch. and so. 31; less exch. 30c. 30 70
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Rushville, Pres. ch. m. c. 12 40
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Wenona, Pres. ch. 13 00—1,095 02

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Kalamazoo, P. L. H. 3 00
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Raisin, 1st cong. ch. and so. 21 15
Saline, Pres. ch. 40,85; less exch. 13c.; 40 72
Thetford, Amasa Currier, 2 00—114 48

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Pleasant Prairie, Williams cong. ch. and so. 5 83
Ripon, 1st cong. ch. and so. 51 30
Union Grove, do. m. c. 3 00—329 53

KANSAS.

Lawrence, Pres. (N. S.) ch. m. c. 7 05

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Omaha, W. H. Penfield, 50——4 50

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Fergus, Canada West, A friend, 42
Paris, do. Cong. ch. and so. m. c. 6 ms. 17 00
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87 27

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VERMONT.—Derby, Cong. s. s. 6; Franklin, Cong. s. s. 5; Hardwick, Cong. s. s. for ed. a native student, 33,11; Montpelier, Cong. s. s. 25; Salisbury, Cong. s. s. 5; Westminster, East cong. s. s. 3; Westminster, West cong. s. s. 16,88; Windsor, Cong. s. s. 50; 143 99

MASSACHUSETTS.—Berkley, Trin. cong. s. s. 8; Boston, Park st. s. s. 1,46; Nettie Lathrop, 1,02; Dunstable, Cong. s. s. 22,50; Essex, Ortho. cong. s. s. 25,05; Greenfield, 2d cong. s. s. inf. class, 8,76; Holyoke, 2d cong. s. s. 15; North Weymouth, Cong. s. s. 12,04; South Danvers, 1st cong. s. s. 35; Warwick, Trin. cong. s. s. (add'l,) 6.23; Wellfleet, 2d cong. s. s. 29,08; 1st cong. s. s. for Rev. H. J. Bruce's schs. (add'l,) 18; Worcester, Central s. s. a New Year's gift from fifty-six children, 29,68; 221 82

RHODE ISLAND.—Providence, Charles st. s. s. 57,20; Richmond st. cong. s. s. 25; Mission circle, by Nancy Marsh, 12; 94 20

CONNECTICUT.—Canterbury, Cong. s. s. for schs. in India, 26,12; Columbia, Cong. s. s. 20; Darien, cong. s. s. 6; Hampton, Cong. s. s. 3,11; Hartford, Pearl st. cong. s. s. for Mr. Chandler's schs., Madura, 35; Centre cong. s. s. for sch. in Madura, 25; Mrs. Fanny Raymond, 20; Asylum Hill, Cong. s. s. 7,47; A deaf mute, 2; Milton, Cong. s. s. 9,40; Morris, Cong. s. s. 11,75; New Haven, Lewis Fitch, for supp't of Emily G. Fitch, Madura, 15; Portland, 1st cong. s. s. 16,85; Roxbury, Cong. s. s. infant class, 1,06; Scotland, Cong. s. s. 8; Stafford Springs, A friend, 1; West Haven, Cong. s. s. 10; West Meriden, 1st cong. s. s. 32,50; Wauregan, Cong. s. s. 5; Willington, Cong. s. s. 14,17; 269 43

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OREGON.—Salem, 1st cong. s. s. 10 50

1,709 27

Donations received in December, 24,731 [illegible]
Legacies, 2,714 [illegible]

$27,445 83

TOTAL from September 1st, 1865, to December 30th 1865, $97,798 73

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THE

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A MONTHLY RECORD

OF

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PUBLISHED BY THE

AMERICAN BOARD OF COMMISSIONERS
FOR FOREIGN MISSIONS.

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MISSIONARY HOUSE, 33 PEMBERTON SQUARE.

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This volume is a memorial of the Lord's work on the Hawaiian Islands, presenting the case as it appeared after forty years correspondence with the missionaries, and a sojourn of four months at the Islands. It contains twenty-four chapters, an appendix, and a copious index; and there are fourteen illustrations. The engravings and stereotype plates are the property of the Board. The retail price is no more than is made necessary by the extraordinary advance in the cost of all book materials, and by the government tax; but on receiving that sum, the publishers, if desired, will send copies by mail, free of expense. They sell the work to Ministers at $1.69.

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THE

MISSIONARY HERALD

OF THE

AMERICAN BOARD.

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THE CHOLERA AND ITS TREATMENT.

BY A MISSIONARY PHYSICIAN.

THE probability that the cholera, which proved so great a scourge in Western Asia and in parts of Europe, in 1865, may visit the United States during the coming season, gives much interest and importance to a paper on the subject, prepared by Dr. Pratt, of Marash, (Central Turkey mission.) He was at Constantinople during the prevalence of the epidemic in that city, and states that, "after consultation with Dr. Hamlin and others, who had had practical experience in former epidemics of the kind, a circular was prepared, suggesting principles and methods of management, a copy of which was furnished to each mission family." This was afterwards modified, as the result of experience, and he has now furnished it, substantially, for publication in the Herald. The efficacy of the treatment may be seen from the following statement.

"An experiment was made in carrying out these directions, by Messrs. Long and Trowbridge, in several of the khans of the city. In these great caravansaries, hundreds of strangers live,—laborers of all sorts from all parts of the country,—hiring only rooms and taking care of themselves. Many of them live in the most wretched condition, and with neither conveniences nor appliances for the care of the sick; sleeping on the floor, two, four, or six, in one small, dark, half lighted, unventilated room. No circumstances could be more unfavorable, and there were only two meliorating facts; one, that all were near at hand and could be often seen; the other, that they put implicit confidence in their physicians, and followed directions. Under these circumstances these brethren, (not medical men,) supplied themselves with the medicines mentioned, and taking a room in one of these khans, ministered to all comers.

"The result was most gratifying. They had, of patients who were forced to take to their beds, (which they did only at the last minute,) one

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hundred and two. Take from these eight, whom they only saw at the last moment and administered to but once, and you have ninety-four treated. Of these, ten died; four from relapses brought on by imprudence in eating or drinking, and two from the typhoid fever which succeeded the cholera. Not a few of these ninety-four were far gone in the stage of collapse when first seen. Two, who died, died in six hours after the first symptoms, one in nine hours, and several in twelve hours. The result may be summed up as one death in ten cases;—but to these must be added from three to four hundred cases which presented themselves at the room in various stages of the disease, not so severe as to bring them to take their beds. The fame of these brethren went so far that even Mussulmans came, in two or three instances, to take them to their harems; one old man saying he had had a physician, but wanted to get *a master* in his profession, and so came for one of them.

"The remedies and methods are not new; but they are simple, easy of application by people of common sense, and in this experiment, certainly, proved eminently successful. In one case, friction of the spine with ointment of ammonia proved very useful; but the means specified below are within the reach of all, and they are confidently recommended to all, in case the scourge should visit America the coming year. Let them be boldly and faithfully applied, and with God's blessing, success will doubtless often crown the effort.

Symptoms of the Disease.

"Cholera is a disease of the stomach and intestines, manifested by purging and vomiting, and running, sooner or later, into discharges like water with rice boiled in it. This is the essential nature of the disease, no matter where it appears. When it comes as an epidemic, commonly called 'Asiatic cholera,' there co-exists, to a greater or less degree, what is called malignancy; manifested by coldness of the surface of the body, depressed pulse, purple, shriveled appearance of extremities, and perhaps spasms. It is this quality that is the source of danger, and it may vary in intensity from the slightest to the most virulent degree, causing death in three hours, and before the purging and vomiting have had time, of themselves, to produce any effect.

Treatment.

"To meet these conditions, the following directions must be carefully followed.

"(1) For the *stage of diarrhea.* This may come on insidiously, painless and hence not alarming, but should be met promptly. The remedy is, 'The cholera mixture,' so called, consisting of equal parts of

Laudanum,
Tincture of Rhubarb, and
Spirits of Camphor.

"Begin with 30 drops, taken clear and unmixed, with a little sugar placed in the mouth afterwards. Repeat the dose *after every evacuation,*

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increasing it if the case becomes urgent to 60 drops, (a teaspoonful,) or 90 drops if necessary. If the diarrhea is not controlled by this means, an injection of from 30 to 90 drops of laudanum, in a table-spoonful of starch, will prove a valuable help. This may be often repeated. If the diarrhea ceases, do not entirely intermit the medicine, but give in gradually diminished doses, every one or two hours, for a period of twelve or even twenty-four hours.

"(2) *For the vomiting stage*, the best remedy is

Laudanum,
Tincture of Capsicum,
Tincture of Ginger, and
Tincture of Cardamom seeds,

equal parts; to be given, from 40 to 60 drops, undiluted and followed by sugar, after every fit of vomiting; taking care to give it as soon as the fit ceases, when it will be more likely to be retained. An excellent adjuvant to this is a large mustard poultice to the abdomen.

"(3) *For the stage of malignancy*, the only remedy is *stimulants*, especially brandy, which must be given with great freedom, from two to four teaspoonfuls every half or even quarter hour, till heat returns, and pulse and sensibility of extremities are restored. It is always to be given undiluted. Alcohol, or other spirits, will answer the purpose, if brandy is not to be had. It will be necessary to combine with this, artificial heat,—bottles of hot water to the body and extremities,—friction of the limbs, (which no one need fear to apply,) and mustard, perhaps, to the feet and hands, stomach and limbs. Remember that *boldness*, to the verge of rashness, is better than excess of caution, and that no danger is to be apprehended from any of these remedies so long as the symptoms for which they are given are uncontrolled.

"The use of cold water must be *strictly forbidden*, except merely to gargle the throat; a very small quantity, swallowed, will bring on the diarrhea after it has been stopped for hours. A little water of gum arabic may be allowed, a teaspoonful at a time; or, perhaps, lumps of ice might be taken with safety.

"For the *typhoid fever*, which often follows an attack, chamomile or sage tea, and diaphoretic treatment, will be all that is needed, besides a moderate use of stimulants, for convalescence."

LETTERS FROM THE MISSIONS.

Western Turkey Mission.

LETTER FROM MR. HERRICK, NOVEMBER 16, 1865.

Visit to the "Protestant Koords."

ON the 9th of September, Mr. Herrick left Constantinople, accompanied by Baron Parsegh, the preacher at Yeni Kapoo, to attend the ordination at Cesarea, (of which Mr. Farnsworth gave an interesting account in a letter published in February,) and to visit the "Protestant" Kuzzelbash Koords, near Sivas. This letter gives an account of his journey, and his visits to various places on the way. It is too long to be inserted here in full—some passages which were marked for publication it seems neces-

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sary to omit—but the account of his visit to the Koords should be given. For other, earlier statements respecting the same people, the Herald for March, 1861, page 70—, may be consulted, and previous numbers, there referred to.

In company with Dr. West and B. Nabet, the teacher at Sivas, I started on Monday, the 16th ult., for a tour among the so called Protestant Koords. I will give you extracts from notes taken on the ground.

"*Gunduz, a Koordish village, six hours from Sivas, October 17th.* We reached this village last evening, just before sunset, and easily found the house of the man known as Lame Ali, the Protestant, who welcomed us, and made us as comfortable as he could. The room in which we are lodged has no means of ventilation except through the door and fireplace, in which a fire was at once built, and kept for a *light.* The villagers began to come in very soon, and for five hours we sat in that room, with from twenty to forty persons crowded into it, and read and talked to them a large part of the time; indeed, as long as we could. Shortly before eleven o'clock, a whole lamb, roasted, was brought in on a pole six or seven feet long, near one end. As the other end was rested on the low table, the lamb was up almost to the top of the room. It was then slid down, the pole removed, and two men proceeded to 'carve' it up small, with their fingers. A lamb so prepared in honor of guests, they call a 'corban,' or sacrifice. The lamb was quickly dispatched, after which all dispersed except our host and two others, the so called Protestants. Our host said, 'They have eaten and separated, now see what they will do. They will find another opportunity against us.' Another remarked, 'You ought not to have opened up so freely before them,'—referring to our talking in the evening. I said, 'We have simply preached the *gospel*, and in just the way we always do when men will hear. That is our duty.' I saw they were not satisfied, and so, as I might never have another opportunity, and as the object of my coming here was *special*, and could then be accomplished, I talked till near one o'clock.

"It seems they have long since rejected their ancient superstitions and received the gospel; but, without a teacher, they know little of it. Moreover, they are watched and persecuted by their neighbors, and having long looked to us, almost in vain, for protection and instruction, they are now well nigh discouraged. There are two families of them here, and five, in all, in the near villages. Their Sheik, as they call him, lives eight hours from here, where we expect to spend the night, and in that vicinity there is a still larger number of families of the so called Protestants. The countenances of the women are expressive of more intelligence than I have seen in many Turkish villages, and the children look bright, notwithstanding they run about clad—rather un-clad—in scanty, dirty rags, utterly untrained, 'like the wild ass's colt.' This is wild, rough work, but I have never felt happier than in trying to do the work my Master sent me here for, in the close air and amid the vermin of this room, at midnight, surrounded by a company of *very* ignorant men and children.

"*Wednesday, A.M., October 18th. Medjed, (Sheik's village.)* Before reaching here, we stopped at a small village which is nearly all 'Protestant,' to request any there who would like to see us to come here, and also that they might circulate the notice of our arrival in the villages near. We did not find the 'Sheik' at home, and though we sent to the mountains for him he has not arrived yet. His brother and his sons appear intelligent, but *not one of them all can read!* We have had some plain talk with those present last night and this morning. Some things are now clear.

"1. These people were formerly, though nominally Mohammedans, really *heathens;* paying a respect amounting to worship to their chief Sheiks, and from

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time to time bowing idolatrously before wands cut from a certain tree, and kept in the houses of their Sheiks.

"But (2,) their religious faith and customs had too little of *substance* and *body* to hold them firmly, and their faith in Mohammed and the Koran was, and was known to be, *a mere lip confession.* When, therefore, some dozen years ago, Armenian Protestant brethren brought them the gospel, they professed, whether in sincerity or with hope of advantage, to receive it; and ever since that time, some score or two of houses are known as Protestant; and they adhere to this profession, although they have suffered a great deal of persecution from other Koords.

"3. They are now very timid and fearful. This timidity is so great, that one can make nothing of their talk while other Koords are present; for *then* they will avow precisely the same belief in Mohammed and the Koran as in Jesus and the Gospel, and express almost entire indifference as to learning to read, or for instruction of any kind.

"4. They are excessively ignorant, perhaps not one of them all knowing how to read *well;* and their knowledge of Christian truth is almost nothing; yet they seem intelligent and capable of learning, some of them particularly so; and there is no doubt that they are a step above other Koords in intelligence and character.

"5. They are very much discouraged in respect to getting help of any kind from us, in view of the very feeble and long intermitted efforts which have been two or three times made for their instruction. Once bold, and desirous of being enlightened and reckoned as Protestant Christians, if they have become timid and discouraged, is not the fault largely our own?

"*Sivas, Friday, October* 20.—After writing the above, the 'Sheik' came, and after some miscellaneous conversation, in which he showed considerable intelligence, but talked 'in the air' a good deal, we signified to him that we wished to see him in private; or at least so much so that we could learn his real sentiments. I met him in a dark, very close, stifling *stable.* He at once said, in a half suspicious, rather impatient, discouraged way—'Do you come in love? Do you receive me as a brother? Can you *help* us? Can you save my sons from being taken as soldiers?' I pointed out to him, as I had again and again done clearly to others before, their *present* faults—bold though they were formerly—in a timid and equivocal confession of their faith, if they have such, in the gospel and in Christ; in their neglect to *read* the gospel they profess to receive; and in their *present* unreadiness to risk any thing for their new faith. I told him we could assure them of help and protection if they would vindicate their claim to their name,—Protestant,—and show themselves worthy of protection. I said, moreover, that we could not go back to the persecutions of past years, with the idea of securing redress for them. I then stated that we could send them a teacher, and asked if they desired it. He said, 'Yes, we heartily desire it, but we are afraid. If you can send him with a firman, with power to protect us, well; if not, we will remain as we are, and trust in God.'"

This tour, just finished, has been refreshing and encouraging to me. It has left a more vivid impression of the *ignorance,* and *degradation,* and *oppression* in which the masses of the people live, and of the elevating, enlightening, saving power of the Gospel of Jesus Christ.

BROOSA.

(57 miles S. S. E. of Constantinople.)

Letter from Mr. Greene, November 4, 1865.

Mr. Greene first notices the visit of the cholera at Broosa, where, from August 19, for five weeks, the deaths averaged ten per day. The people, however, were generally as thoughtless and worldly as ever; yet

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among the Armenians some had recently shown a spirit of inquiry. "About ten" had been added to the number of regular attendants on Protestant religious services, and the church had just commenced two extra, weekly prayer-meetings. Visits to out-stations are spoken of, and an encouraging account is given of the state of things at several places. But laborers are wanted.

Angora and Istanos.

Referring to visits by Messrs. Farnsworth and Herrick, to the out-stations Angora and Istanos, it is said:

Mr. Herrick was deeply impressed with the importance of immediately securing a native preacher for the town of Istanos. He bears witness to the good character of the Protestant brethren of the place, but adds, "They are newly awakened; newly converted; in short, *lambs;* and need, *very much*, a shepherd's care. With proper instruction and guidance, I should hope and expect much of them, as live, working Christians. But more than this, now is *the* opportunity for making a profound impression on the Armenians. The village is a good deal stirred up by the power and light of the Gospel, and one or two Mussulmans also are being influenced to somewhat of inquiry." The native helper at Angora, and the brethren both there and at Istanos, were a good deal encouraged and comforted by these visits of the missionaries; but, alas! the golden opportunity to labor is passing, and the harvest in both these places is in danger of perishing for lack of laborers.

Edinjik and Moohalitch.

The state of the work at Edinjik continues to afford us gratification. The prejudices of many are dissipated, and they now admit that the truth is on our side. This is an important victory; yet we rejoice still more, that a few persons not only give assent to the truth, but appear to have given their hearts to the Lord. During my stay at the village, two men and one woman were received into the church, and on the occasion of their public profession, more than fifty men and women of the village were present, and gave the most earnest attention.

At Moohalitch, too, the work is progressing. More than thirty persons attended our religious services on the Sabbath that I passed at the place. Several of the Protestants are from the Greek community, and one of them, who may be described as mighty in the Scriptures, is both zealous and prudent in his efforts to convince his brethren after the flesh. We hope much from the efforts of these brethren, all of whom are young or middle aged, and the majority of whom appear to be truly pious men. The brethren have recently fitted up a large and convenient room for religious services.

Kara Hissar.

One of my colporters has just returned from a successful visit, of six weeks' length, to the city of Kara Hissar. The Turks of the city are ignorant and bigoted, but the Armenians, who number 4,000, appear to be remarkably free from prejudice and desirous of enlightenment. While none show hostility, a few Armenians are decidedly friendly to our cause. The teacher of the Armenian school and his wife, and an Armenian trader, are spoken of as enlightened persons. The former has read our books for years, and has introduced many of them into his school. Our helper had religious interviews with a large number of Armenians, and with a few Greeks and Turks, and succeeded in selling above fifty dollars' worth of Bibles and religious books. For this measure of success we feel profoundly thankful, and heartily wish that we had the men and means to carry forward the good work. I might add interesting statements respecting other places, and especially concerning the work at Mooradchai, where we hope to organize a church next month.

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NICOMEDIA.

(55 miles S. S. E. of Constantinople.)

LETTER FROM MR. PARSONS, NOVEMBER 6, 1865.

MR. PARSONS had visited, during the two months previous to the date of his letter, almost every Armenian town in the Nicomedia field, and now reports, briefly, his observations. The following extracts will interest the reader.

Monastery at Armash.

The last district visited was that of Adabazar. Mr. I. G. Bliss went with me. We went first to Armash, where there is a monastery, with a large number of vartabeds and teachers, a printing press, from which is issued a monthly Magazine, three hundred and sixty rooms for pilgrims, and a miracle working picture of the Virgin. Over against the principal entrance to the monastery is a *drinking den*, in the centre of which we saw a large hogshead of New England rum. We found the vartabeds preparing for their afternoon devotions, and disinclined to any intercourse with us.

The Scriptures in the Modern Language.

At Haskal we found a friendly welcome, in the family of one who is a *professing* Protestant. The teacher of the school bought several books, and surrounded by twenty or thirty boys, declared it to be his desire to use only the Scriptures in the modern language, in the school. This he would not have said, had he not known the desire of the people to be the same.

Progress at Adabazar — Enlightened Imams.

We had a delightful visit with the little church, of seven or eight members, in Tamluk. Spent the Sabbath in Adabazar. The congregation is increasing there. The meeting-house is quite too small, and steps have been taken toward procuring means to build another. The people have subscribed ten thousand piastres. New persons appear as hearers almost every Sabbath, and the pastor is very much encouraged. In two Turkish villages, Imams in possession of the Scriptures have been persecuted as Protestants, and made to give up the books. In another village is an Imam who was burned out by the great fire in Constantinople. Through a brother from Adabazar, who was for a night a guest in that village, he requested the prayers of the Adabazar church, for himself, and for the Sultan's Government, that there might be religious liberty for the Mohammedans.

Increased Religious Interest—Cholera.

Throughout the bounds of this station, there is more than usual interest in the subject of religion. The houses of worship in Bagchejuk and Nicomedia were never so well filled. The desire for the Word of God is seen everywhere. Owing to the failure of the silk crop, the devastations of myriads of field mice, excessive rains, and ravages of the cholera, business has been almost at a stand; yet the sales of the Scriptures continue the same, or, in some places, are on the increase.

We find everywhere new graves, indicating the ravages of the cholera. Some are by the wayside, far from human habitations, where the poor traveler was overtaken by the fell destroyer. May we not hope that God is now going to visit the churches, and bless the labors of his servants? It is our prayer, and our longing desire, that he may do so.

Central Turkey Mission.

AINTAB.

(About 90 m. E. N. E. from Scanderoon.)

LETTER FROM MR. SCHNEIDER, NOVEMBER 29, 1865.

FOR something more than three years before this letter was written, two persons had been associated, laboring in perfect harmony, in the care of the large church at Aintab; a formal division of the church having been de-

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ferred for reasons mentioned by Mr. Schneider. That division, in which much interest was felt, has now taken place, with entire harmony, as will be seen.

A Second Church Organized.

A long wished for event in our work has just occurred. Our large church and congregation have been divided, and we have now formally, what we have had for three years virtually, two separate churches here, each with its own pastor and complete organization.

As soon as we obtained a mazbatta, (a report from the local authorities approving of our site, absolutely indispensable to our purpose,) and it became thus highly probable that we could obtain a firman for a church building, we began to take the necessary measures. The circumstances were such, that without this mazbatta there was every reason to fear the authorities would not permit us even to fit up a temporary building, in the only spot where we could prepare one sufficiently large for this second church, until the new edifice could be erected.

Opposition of Mussulmans.

The result has proved the correctness of these fears. The next day after we had worshiped there once, the neighboring Mussulmans rose up in great anger, and presented a strong petition to the authorities, to the effect that they would not consent to have Christian worship in their neighborhood. But a mazbatta having been secured for a church in another spot, the Governor quieted them for the moment, by the assurance that the church was to be built in another place. But they have since continued their opposition and the case is not yet formally decided, though we hope the authorities will put an end to the matter speedily. Persons in America can form no conception of the obstacles which Mussulman bigotry, in every possible way, raises to the building of Christian churches in this land.

Manner of Dividing.

It took some time to complete the division. The original pastor, in order to have the members of the church and congregation perfectly free to choose their own spiritual guide, proposed that each head of a family should choose one of the two pastors as his, and then they [the pastors] would arrange themselves accordingly,—one going to the new church, and the other remaining with the old. In this way the first pastor, Kara Krikore, has fallen to the new church, and Pastor Avedis remains with the old. The church members have fallen equally to each church, there being in the old, one hundred and forty-seven, and in the new the same number, besides some forty who are not yet distributed. The whole number of souls, small and great, in each congregation, is between eight and nine hundred. The spontaneous movement of the people has thus made the division nearly equal, the preponderance being slightly in favor of the First Church and congregation.

Interesting Services.

Sabbath before last, the formal separation took place. At noon, the separating church and congregation being seated in one part of the house and others in another part, the customary services were exchanged for addresses suited to the occasion, by the pastors and myself. All manifested a lively interest, though it was evident that the idea of separation from those with whom they had worshiped in this house nearly ten years was in some respects painful. Some tears were shed, but on the whole, all seemed gratified at the prospects opening before them. The separating party seemed full of joy and hope; and though their present place of worship is in many respects inconvenient, they make the sacrifice cheerfully. In the afternoon, the new church and congregation assembled in their place, hastily prepared for them. As was expected, it was filled to its

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utmost capacity. But though uncomfortably crowded, interest and pleasure seemed depicted on every countenance, and all rejoiced in the new scenes by which they were surrounded. The Confession of Faith and the Covenant were read and adopted anew by the church, all the members standing. At the close of these exercises, they were addressed on subjects appropriate to their circumstances, with a view to prompt them to new zeal and activity as they are entering on this new stage of their work. When all was over, little groups, over the whole house, were engaged in lively conversation, it being obvious that all were especially interested in what had transpired.

We cannot but rejoice in this happy consummation; and our most earnest hope and prayer is, that God will smile upon both these churches, and cause them to grow in numbers and grace.

Eastern Turkey Mission.

KHARPOOT.

(About 175 miles S. of Trebizond.)

Letter from Mr. Barnum, November 7, 1865.

Mr. Barnum, when he wrote, had recently returned from an absence of six months from his station, spent mostly at Constantinople. He notices progress during his absence, and presents several matters of much interest, indicating a very hopeful state of things among the churches and the native pastors and helpers of that region. May all, and more than all the good results anticipated from the formation of the Evangelical Union, and the development of a self-reliant, self-sustaining and aggressive Christian character, be realized.

Important Progress.

During my absence, there has been substantial progress in the direction of establishing the institutions of the gospel on a firm basis. Two churches have been organized, and pastors ordained over them, one half of whose support comes from the people on the start, with the promise that the whole shall be assumed within five years; three houses of worship, and four parsonages have been built, the chief expense being borne by the people; in several other places, preparatory measures have been taken for doing the same thing next year; the salary of the city pastor has been wholly assumed by the people; and what is more than all, there is more self-reliance among the Protestants, both at the station and the out-stations, than ever before; a stronger determination to relieve the American Board, as soon as possible, of all expenditures in this region, by assuming the responsibility of the work themselves, as fast as they are able. This is not a new idea to them. From the first they have been told that the duty of carrying on the evangelical work in this region belongs to them, and that the Board and its missionaries are merely temporary assistants to them. Few communities in the Empire, I apprehend, are as poor as this, and they love money as well as other Orientals; but we have given them "line upon line, and precept upon precept," and have kept a steady pressure upon them to induce them to pay as they are able, until now they cheerfully acknowledge the duty, and begin to feel the pleasure of giving. There is a growth of manly independence, and I think that in nearly all our communities, there is a strong desire to free themselves as soon as possible from all foreign aid.

Meeting of Pastors and Helpers.

Mr. Barnum mentions a visit to Geghi and Palu, and, on the week of his return from those places, the anniversaries of the two seminaries at Kharpoot. He then says:

During the same week, we had several very interesting meetings with the pastors and helpers of this field. We had invited them all to be present, and there were six pastors and seven licensed preachers, besides the students of the theological school and several other

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helpers. First, there was a delightful social prayer meeting, with these brethren alone. This gave tone to the other meetings of the week. The next evening there was a public meeting, with a long and earnest discussion respecting the duty of the churches in this region to assume the entire responsibility of the evangelical work in the region as fast as possible, and the means of doing this work.

Forming an Evangelical Union.

This was preparatory to the meeting of the next day,—the most important of all,—for forming the "Kharpoot Evangelical Union," which is designed to embrace the churches and pastors of the Kharpoot Pashalic. The constitution had been carefully prepared beforehand, and the whole day was occupied in discussing and adopting it. It is too long to be given here in full.

The preamble, while acknowledging the right of the missionaries to prosecute their work independently, affirms that it is the duty of the churches to enter upon this work themselves,—"to care for, support and extend their own institutions,"—and that this can be secured only by united action. It is provided, that the "Union shall be composed of the pastors and churches who shall accept the constitution." The voting members of any meeting shall be the pastors and a delegate from each one of the churches. The missionaries, pastors from other parts of the country, and licensed preachers, shall be honorary members, with liberty to take part in the discussions, but not to vote.

Objects of the Union.

I will quote the Fourth Article of the Constitution entire.

"To secure the objects of our Union, we will labor—

"1. To promote the intelligence, soundness of faith, peace, purity, activity and increase of all the churches within our bounds.

"2. To plant new churches in places where desirable.

"3. To seek out, educate and set apart to their work, men suited to be pastors or preachers of the gospel, and teachers in unevangelized places.

"4. To unite all the churches in the strong bond of Christian fellowship, and in earnest, self-denying efforts to extend the kingdom of Christ; especially, 1. By giving their sons and daughters to the work of Christ wherever needed. 2. By aiding the needy in their education for this purpose. 3. By aiding feeble churches in supporting their pastors. 4. By supporting preachers and teachers in unevangelized places. 5. By erecting suitable chapels and school rooms wherever needed. 6. By securing the establishment of good schools in all the cities and villages of our territory, in which the chief aim shall be to make the pupils intelligent students of the Word of God."

From this it will be seen that the Union constitutes itself a Home and Foreign Missionary, an Education, and a Church Building Society, besides performing the ordinary ecclesiastical functions of such bodies. In giving shape to this body, we have taken pattern from no other ecclesiastical organization, but have endeavored to adapt it as exactly as possible to the state of things about us, and to the work to be done. The power of forming new churches; of ordaining, installing and dismissing pastors; of deposing the unworthy, and of granting licenses to preachers, is vested in the Union. Three of the pastors are appointed a committee to visit each of the churches, to inquire into its spiritual condition, state of discipline, activity, &c., &c., and report the same at each annual meeting. Persons who feel aggrieved by the action of any church have the privilege, under certain limitations, of appealing to the Union, and the Union has the power of reversing or modifying such action; and its decisions are final.

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Happy Effects of the Organization.

This ecclesiastical organization is designed to be a very practical matter. So we understand it, and so it is understood by its members. The primary responsibility respecting churches and licentiates now rests upon the people, though our counsel will be freely sought and given, whenever it is needed. These responsibilities will be increased as fast as they can be safely assumed, until all the interests of Christ's kingdom in this region shall be provided for by the people themselves. The mere organization of the Union has kindled a new zeal among them. They say they are ready for new sacrifices, now that the ark of the Lord is committed to them. Saturday, the day after their organization, was occupied by the Union in examining the seven members of the graduating class for licensure. It was a very great satisfaction, in listening to this examination, so dignified and thorough, to feel that we have so excellent and faithful a band of young ministers to share our heavy burdens. They are mostly from the members of the first class which left our seminary, two years ago. They have developed finely during this time. We shall now bring the Union into as close a relation to the work as possible.

I think we are not wrong in believing that this organization, with the so cordial co-operation of the pastors, preachers and churches, is one of the most important results of all our labors here. It requires no great stretch of faith, to regard the independence and self-support of the churches and all the other evangelical agencies here, as to be now speedily attained. An annual meeting is to be held each autumn, and such other meetings during the year as circumstances may require.

A Sabbath at Hoghi—Church Action.

I spent the last Sabbath at the village of Hoghi. The new chapel, built during the summer, was dedicated, and the sacrament of the Lord's supper was celebrated by the new church, which has its centre at Perchenj. When I arrived, Saturday afternoon, I found a church meeting, presided over by the pastor, engaged in the examination of candidates for admission to the church at its next communion, two months hence, as is the custom in these churches. I was greatly interested and gratified, in listening to these examinations, to see the thoroughness, skill and caution of these simple-minded villagers. I found occasion to ask but very few questions myself. So, too, the examination and suspension of an offending member was conducted so tenderly and gravely as to be quite impressive. Every member appeared to feel a deep sense of his own responsibility, in caring for the interest of the church. This and some other such cases, together with the good sense and practical talent displayed by the members of the Evangelical Union, confirmed me in the belief that it is well for the people to have responsibility laid upon them, and that we are not too fast in organizing churches with their own pastors, in pushing them on to a position of independence, and in joining them together, to care for the general interests of the work all about them.

Notwithstanding this distribution of responsibility to the individual churches and to the Union, there is no danger that we shall not have enough left. The gradual transfer of responsibility thus to inexperienced persons, involves new cares. We are entering upon an untried sea, and are not unmindful of its dangers. Whatever advances may be made by the people themselves, we shall still be obliged to guide and superintend carefully. The more remote our connection with the helper, the greater the difficulty of steering as we would. Since the addition of the Arabkir field to ours, we occupy twenty-six out stations, and in connection with these, we have a great many perplexing questions to de-

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cide. It is all, however, very delightful work, when the progress is so manifest.

Extracts from Other Letters—Mr. Wheeler.

Other letters have referred to the events of this important week at Kharpoot, and a few extracts will be inserted here. Mr. Wheeler wrote, November 10:

A wearisome and unsatisfactory way of communication this by the pen, at any time, and especially when, as now, we have so many facts and ideas which we would gladly convey to you in their living reality and force. Brother Barnum's letter gives you some idea of the present condition of the work here, though no amount of pen and ink effort, nor indeed of that with the tongue, could make you realize the state of things as they appear to us, who have been upon the ground from the first, and watched the different steps by which the Master has advanced his work, and the many, very many obstacles which in his strength have been overcome.

Be assured, however, that the half has not been and cannot be told; neither the half of the *encouragements* which we see, nor of the *discouragements* which are constantly trying our faith. I can say, in a word, that the obstacles which to a large degree are to be overcome, if at all, by persistent *human* effort, have been so many and great, that had not we three men been from the first perfectly united in mind and heart, and in the purpose to adhere to the policy which has been pursued, we, or at least I, should long ago have found a place with poor Pilgrim in the slough of despond; for, if anything could fill the soul with despondency, it would be to be doing the Lord's work, as we suppose, in his appointed way, and not to have even in appearance the fulfillment of his promise, "Lo, I am with you."

Miss West—The Girl's School.

On the same day, November 10, Miss West wrote as follows:

From others you will doubtless hear of the school examinations, and the other most interesting exercise of "Anniversary week." My heart was filled with joy as I witnessed the marks of progress towards a self-sustaining, self-propagating church of Christ in this region.

It was to me a most touching spectacle, when fourteen graduates from our girl's school stood up to receive their diplomas and the last words of counsel before going forth to teach their benighted sisters, and when all united in singing, "Go work in my vineyard today." The following morning, I held a farewell meeting with our pupils, and all but ten of the entire number counted themselves among the disciples of the Great Teacher.

There has been no special season of awakening in the school this year, but an evident growth in grace among some, and a deep, and we hope abiding impression upon the minds of many. Right principles seem more firmly implanted, and consciences more tender than previously.

ERZEROOM.

(120 miles S. E. of Trebizond.)

LETTER FROM MR. PARMELEE, DECEMBER 4, 1865.

MR. PARMELEE speaks of intelligence received respecting the last meeting of the Board; joy "that the Board closed its year without debt;" sorrow that there seems "so small a prospect of recruits" to their "thinned and rapidly thinning ranks;" regrets that "the needs of the Eastern Turkey mission did not get a hearing at Chicago;" and surprise, "that more is not said and done for Mr. Williams's field" at Mardin. He then turns to matters at Erzeroom, and notices

Dissensions among Armenians.

The most hopeful feature in our work in this city is the dissension among Armenians. The Armenian bishop is a polished man in the ways of the world, but exceedingly crafty and avaricious.

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He was once a member of the Bebek seminary, where he learned English, which he speaks very well. He afterwards visited the United States and spent two years there. He sought ecclesiastical elevation, (as he confessed to Baron Simon, one of his Bebek acquaintances and now the faithful helper at Bitlis,) for selfish and worldly ends. Consistently with this original purpose, he has appropriated to his own private use large amounts of the church funds. His practices attracted the notice of the people, who last spring sent a petition to Constantinople, signed by sixty persons, praying for his removal. This petition not being heeded, it was soon after followed by another, signed by three hundred. This also was unavailing; but the bishop was so annoyed and enraged by these movements, that he caused twenty-four of the leading complainers to be imprisoned. Sixteen of these he caused to be released after one night's imprisonment; the remaining eight were released at the request of the English Vice Consul.

A Secession—Violence.

This occurred in July last. At that time there was talk of four or five hundred families becoming Protestants at once, which to us did not seem probable, and if probable, not the most desirable thing for our work. There were, of all these, about ten that signed a paper signifying their purpose of joining the Protestant community; and upon them, as soon as the excitement was a little past, burst a storm of persecution. Their wives wailed and tore their hair, as if their husbands were dead; their friends ridiculed and tormented them in every possible way; their employers discharged them from service; they were stoned and otherwise insulted in the streets. Sifted by such an experience, only three remain stedfast till the present time. There seems ground for hope that these will prove a permanent and valuable acquisition to our community.

Good Results.

This commotion will doubtless work much good in exciting discussion and inquiry. There is already an increased demand for books, and during the time of the great excitement last summer, our congregations were largely increased. Nothing but fear of persecution keeps large numbers away. One man, who a short time since began attending our Sabbath services, has been violently beaten and in other ways maltreated. But he seems firm, and determined to cast in his lot with us at all hazards. Some, afraid to come boldly to our front doors for books and conversation, creep stealthily round by an obscure way, to the back entrance of our houses.

Meanwhile, the obnoxious bishop has visited Constantinople, and returned sustained and reestablished by his superiors. We are yet to see whether his return will be acquiesced in by the people, or whether there will be another and yet more formidable revolt.

I regret the necessity of saying respecting our church, that there is not such spirituality and perfect harmony as we could wish, and that the members do not cordially, and to their full ability, engage in the work of supporting their own institutions. By the blessing of God on our efforts, we hope soon to see an improvement in this regard.

Syria Mission.

TRIPOLI.

(46 miles N. N. E. of Beirut.)

Letter from Dr. Post, November 28, 1865.

A letter from this brother was published in the Herald for February, written after a visit at Safeeta, and presenting the condition of the new Protestant community at that place. This communication is only about two weeks later in date, but gives additional facts of interest respecting the same people.

Some Fruit from Safeeta.

To-day we have begun to gather fruit from the seed sown in Safeeta. We

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have just sent two boys from that place to the school in Abeih, and two girls to the training school at Shimlan, under the patronage of Mrs. Watson, a most benevolent and pious English lady. This completes our ground of hope for permanency in our work there. We were affected almost to tears by the zeal and earnestness of these children for instruction. They walked more than thirty miles, barefoot, in a single day, to reach Tripoli. Of course, we did not let them go on walking from here. Their clothes were of the most tattered description, and too scanty for keeping the heat in their bodies. They were delighted beyond measure with the new clothes which Mrs. Post hastily prepared for them, though they were made of the coarsest materials, and would have provoked a smile at home by their straight-cut simplicity of pattern, and the awkward way in which the children wore them.

Continued Persecution.

The Protestant community is still going through the most cruel and absurd persecutions. Let me give a few more instances. The cattle of a Protestant strayed, and when the owner was on his way returning with them, one of the house of Besshoor, their enemies, met him, having with him some savage Nusairiyeh, who threw him to the ground, stamped upon him, and drew a sword, threatening to kill him if he did not desist from his unclean religion. They were kept from doing further injury through fear of witnesses being about.

At another time men went from the village to Draikeesh, six miles away, that they might rouse the Turkish Governor to acts of violence against these poor men. They represented that the Protestants of Safeeta had risen with one accord on the Greeks, and especially on Beit Besshoor, had killed many men and wounded others, and were beating the women without mercy. The Governor quickly sent over horsemen, who arrived at midnight and knocked at the doors of the house of Besshoor, but found all the inhabitants quietly sleeping within. They asked what was the meaning of the farce, and those wicked liars answered that they knew nothing of the matter. The horsemen then turned on the Protestants, and without cause, simply to vent their spleen, took four of them to prison.

Again, the ploughmen of Besshoor came and ploughed up the springing wheat belonging to the Protestants, ruining their hopes of a coming harvest, and leaving them quite destitute of means to pay their taxes, which they must nevertheless pay or go to prison. They also gathered all the olives of the Protestants, and as this crop constitutes a main dependence, reduced them to the greatest straits for the means of living; and under this Government, no shadow of justice can be found. With all this the Protestants stand firm, and by the grace of God we hope they will stand, to the end.

Nestorian Mission.—Persia.

Mountain District, (West of Oroomiah.)

LETTER FROM MR. SHEDD, OCTOBER 24, AND NOVEMBER 17, 1865.

MR. SHEDD has special supervision of the work in the mountains, where he spent the last summer. The first part of this letter was written in Gawar, the latter part at Oroomiah. He states that they have now secured a good summer house at Dizza, the chief town of the Gawar District. This place is spoken of by Mr. Perkins as being seventy miles due west from Oroomiah. It is nearer, Mr. Shedd remarks, "than our old residence at Memikan, and accessible a full month earlier in the spring." It is "a government town," has "a Turkish garrison," "an Armenian population of a hundred houses, and several houses of Nestorians," and "within a circuit of two hours' ride, there are fifteen Nestorian and two Armenian villages, embracing the bulk of the Christian population of the District." The house obtained is on an eminence, and "overlooks the whole

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plain of Gawar." In that mountain region, our brother feels that "the gospel is at work."

Encouraging Change in Gawar.

Here, upon the plain of Gawar, three years have witnessed a change, marked and decided. Then, a preacher was hooted at and reviled in almost every village; but now we are urged to preach the gospel by those who, until recently, were bitterly opposed. The past summer has been one of very free access to the people, and during the last three months there has been such a shaking as we have never seen before. In looking over the events which have led to the present state of things, it seems for the most part to be the legitimate fruit of the gospel. Some have been long convinced of the truth, and still more have been enlightened during the past three years, who have not had the decision openly to take a stand. The shameless conduct of Mar Shimon, in deceiving and oppressing them for the sake of a fat bribe, has brought them to their senses. They say — "Enough. Our connection with such vileness and corruption must cease. We want the pure truth of God's Word." Another portion have joined these enlightened friends from deep disgust at the conduct of their Patriarch. Their eyes are opened to the horrible pit of wickedness in which they have been lying, and they sincerely ask for something better and purer. There are a number of this class who seem very sincere, and ready to accept the gospel. It is encouraging to see middle aged men buying the Spelling Book, and sitting down to study the alphabet; and it is touching to see old men who have persecuted and opposed, confessing that they have been all wrong, and giving up the false hopes on which they have built for a life time. We are encouraged also by the interest with which men listen to the preached word. In two of the villages, in particular, large congregations have assembled Sabbath after Sabbath, and day after day, so far as there were preachers to meet the want.

Visit of Mar Shimon—He Fails in his Object.

The native brethren in this portion of the plain have labored incessantly. We have the more hope from the fact that Mar Shimon has just made a visit here for the avowed purpose of reclaiming his wandering sheep, and has failed. A considerable number who professed friendship, from worldly and sordid motives, have fallen away, as we expected; but in two of the larger villages the people have adhered firmly to the truth. It has been a severe test, and all those in whom we have placed confidence have apparently been strengthened by it. The Patriarch has tried in vain to excite the wonted enthusiasm by his name and presence; he has tried persuasion and blandishment, and been foiled; he has tried compulsion, but the authorities gave him to understand that they could not persecute. The Government has acted in fairness thus far, and has made no objection whatever to the preliminary steps for a Protestant community. If we shall only see this awakening followed by the deeper one of the Holy Spirit, great will be the change for good. For this we pray in faith, for precious seed has here been sown, by faithful men who are now in heaven.

Additions — Improved Feeling in Other Districts.

During the summer, four persons have been added to the communion here, two of them men of much character and promise, and of faithful walk for two years past.

In the interior mountain districts, the summer has been one of quiet labor for the most part. The most palpable sign of progress is a growing conviction that the old religion is empty, useless, and passing away. Said a priest of Tekhoma: "We are tired of our dead

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fasts, tired of our dead prayers, tired of Mar Shimon, tired of all, for all are dead." This feeling reveals a basis for the gospel more hopeful than any we have before found. People awake to their need and wretchedness, are ready for a savior.

Spirit of Perseeution.

If there were the same practical toleration among the independent tribes as in Oroomiah, there are now many places fully as ready to accept the gospel. But it is under a ban. The independent tribes are, civilly, in the power of Mar Shimon, and he is determined to keep his mountain diocese in its ancient bigotry and ignorance. Through the kind offices of Mr. Rassam, at Mosul, he has partially refrained from open violence, but the spirit of persecution, diffused throughout the mountains from the Patriarch's house, is most vindictive. It is to annoy, to plunder, to *kill* every man who embraces the truth, and it will be strange indeed if martyrs' blood does not flow. There seems to be no course left but for the friends of the truth to separate, and claim the rights of conscience from the Turkish Government. A Protestant community will necessarily grow up unless Mar Shimon should change his attitude. No ecclesiastic ever had stronger motives to enter upon a path of reform, or fewer obstructions. But he has refused all fellowship with the gospel, and has shown that the house of the Nestorian Patriarch can no more adjust itself to the changing age of light and liberty of conscience, than the Pope of Rome.

In Dare, near Amadia, where we held the annual meeting of helpers, the priest mentioned in Mr. Coan's letter as embracing the truth, has kept on his way; preaching Christ, refusing the communion to the unworthy, enduring reproach and persecution. There is hope that the majority of the village will acquiesce in the evangelical order, and that the dead things there will pass away.

A New Prince Governor.

Adding to his letter on the 17th of November, after returning to Oroomiah, Mr. Shedd says:

Since our last, a new Prince Governor has come to Oroomiah. Being a brother to the late king, his pretensions to power and rank are greater than those of any governor for many years. Some of his initiatory movements seemed to indicate hostility to our work, but he has since kept so quiet that his real attitude is shrouded in mystery. It seems quite probable that he sent a message to Mar Shimon, urging him to visit Oroomiah, and help restore the old order of things. It is certain that the Government is watching, with malevolent keenness, for an opportunity to strike a blow at our work.

Of the work on the plain there is nothing special to record. The harvests have been abundant, and the pinching grip of scarcity is generally relaxed. In some cases, among the native brethren, there is a quickened spirituality and prayerfulness. The influence of the meeting in September was very good, but in the main there is a sad state of lukewarmness and worldliness.

As we look forward to a winter of wine-drinking, and probably of civil excitement and distraction, our hearts are filled with a sense of the great need of the influences of the Holy Spirit. Nothing else can counteract the evil influences, or answer to the deep necessities of the case; God must help us.

The two seminaries are mentioned as again in session, with about the usual number of students. "In the female seminary Mrs. Rhea is rendering valuable assistance to Miss Rice." The brethren had received official intelligence that Mr. Allison, the British Minister to the Shah, contemplated a visit to Oroomiah. The object of the visit had not transpired, but hopes were entertained that it might accomplish something for the cause of civil and religious liberty.

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PROCEEDINGS OF OTHER SOCIETIES.

(English) Church Missionary Society.

The last Report of this Society, for 1864–5, shows an "ordinary income" of £144,464, 18*s.* 9*d.*, (about $722,325,) and an "ordinary expenditure" of £148,381, 7*s.* 3d., ($741,906).

"To meet this excess of expenditure above the income of the year, as well as the deficit of the year 1863–4, the Committee have appropriated the whole of the Special Fund for India, and the sum of 3,919*l.* from the Special Fund for China."

The Report states:

The large excess of expenditure over the income is mainly owing to the increase of the Indian missions since the mutiny of 1857. The income of the Society has indeed been advancing during the last seven years, but the expenditure has been increased in a far greater ratio, through the rise in India and elsewhere of the prices of the necessaries of life. The rise of prices has necessitated an increased scale of expenditure throughout the missionary operations, and especially a large increase in the amount spent in salaries, though the number of native agents has been reduced, and that of European agents has not been increased.

The Committee frankly put their case before their supporters. They cannot send out fresh missionaries, so as to keep up the present staff, without a large augmentation of income; they cannot extend the missions, without a still further increase of means.

Twenty-six of the Society's candidates were admitted to holy orders during the year. Ten ordained and one unordained European missionaries have been sent forth during the year, and one European has been ordained in the mission. Two laborers—one clergyman and one layman—have been removed by death; and eleven laborers—seven clergymen, two laymen, and two female teachers—have dissolved connection with the Society on account of health and other causes.

The following table presents the more important statistics of the Society's missions.

Missions.	Stations.	Clergymen.			Lay teachers and others.				Total of laborers.	Schools.	Pupils.	Communicants.
		European.	East Indian and country born.	Native.	European and country born.		Native.					
					Males.	Females.	Males.	Females.				
West Africa,	5	8	1	7	1	4	11	.	32	7	257	1,263
Yoruba,	6	10	.	5	2	.	35	3	55	14	868	1,125
Niger,	3	.	.	3	.	.	10	.	13	4	52	73
Mediterranean,	5	8	.	.	3	.	5	.	16	3	95	45
Western India,	10	17	1	2	1	1	38	.	60	29	1,734	130
Southern India,	30	37	2	25	11	3	738	142	958	443	12,956	7,790
Northern India,	31	55	1	6	10	2	440	40	554	168	8,412	1,433
Ceylon,	12	12	.	3	1	.	147	62	225	122	4,580	684
Mauritius,	3	3	.	1	.	.	7	.	11	4	303	44
Madagascar,	1	2	.	.	.	.	.	.	2	.	.	.
East Africa,	1	2	.	.	.	.	.	.	2	.	.	.
China,	5	11	.	2	.	1	14	.	28	6	93	143
New Zealand,	20	23	.	14	2	.	395	2	436	.	.	4,421
Northwest America,	17	13	3	3	1	.	23	.	43	24	920	984
Total,	149	201	8	71	32	11	1,863	249	2,435	824	30,270	18,124

Established Church of Scotland.

The operations of the "Committee" of this Church "for the Propagation of the Gospel in Foreign Parts," are entirely in India. There are five missions—at Calcutta, Madras, Bombay, Gyah, and Sealkote—with, it appears, seven ordained European ministers. In the three first named of the missions, at "the Presidency Towns," the educational system of operations, with High Schools or Institutions, has been mainly relied upon, and there has been "comparatively little preaching, strictly so called, of the gospel, by the missionaries;" but in the other two missions, at Gyah and Sealkote, it is said, "this (the preaching) branch of missionary labor has been fully developed." There is no full general statement of statis-

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ties in the Report. At Calcutta there are mentioned, besides the missionary, a head master, one native catechist and twenty-two native teachers. The number of pupils, in the course of the year, amounted to 684. At Madras, two head masters, three catechists and ten native teachers are spoken of, who appear to be connected with the Institution, while there are other catechists, teachers and preachers, connected with the native church and with two other stations, or out-stations. The number of pupils here is not given. At Bombay there are two native preachers, eight native teachers, and 314 pupils.

The home general income of the foreign mission scheme was £5,913 3*s* 5*d*, and the general expenditure, £5,362 10*s* 3*d*. To considerable extent the expenses of the different schools and stations have been met on the ground, by tuition fees, the contributions of European residents, &c.

The Church has also its "Scheme" for the conversion of the Jews, with operations in Germany, Turkey, Egypt and Abyssinia; the income of which, for the last year, was £3,397 7*s* 4*d*.

LONDON MISSIONARY SOCIETY.

THE last Report presents the following statement of income and expenditure.

INCOME, 1864–5.

FOR ORDINARY PURPOSES.

Subscriptions, donations and collections,	£45,822	1	10
Legacies,	9,738	10	10
Fund for widows and orphans, and superannuated missionaries,	3,511	10	11
Australia and foreign auxiliaries,	1,182	19	4
Dividends,	814	9	9
	61,069	12	8

FOR SPECIAL OBJECTS.

For the extension of missions in India,	814	15	9
For the extension of missions in China,	1,127	16	10
For the Madagascar mission,	445	19	5
For Madagascar memorial churches,	857	4	7
For the new missionary ship,	9,487	10	2
Ditto, Insurance on the former ship, and interest thereon,	3,068	17	5
Contributions at miss'y stations,	14,176	13	3
	£91,048	10	1

EXPENDITURE.

Payments by the Treasurer,	£73,443	14	11
Investment on account of the new ship,	11,836	0	0
Raised and appropriated at the missionary stations,	13,876	13	3
	£99,156	8	2

To meet the deficiency of income, sums were drawn from different funds,—those for extending missions in India, China, and Madagascar, and that for building memorial churches in Madagascar.

The following is given as the

Statistical Summary of the Missions.

MISSIONS.	Churches.	Communicants.	Day and Boarding Schools, and Educational Institutions.	Scholars.
SOUTH SEAS.				
Georgian, Society, and Austral Islands,	36	3,877	39	2,371
Hervey Islands,	9	2,280	12	2.100
Samoan Islands,	42	4,215	220	8,519
New Hebrides,	2	150	50	2,000
Loyalty Islands,	15	1,215	36	4,070
Savage Islands,	1	819	15	2,0.3
WEST INDIES.				
Demerara,	9	1,820	10	816
Berbice,	11	1,616	16	830
Jamaica,	15	2,132	18	1,000
SOUTH AFRICA.				
Within the Colony,	19	2,618	21	1,652
Beyond the Colony,	13	1,805	21	1,221
MAURITIUS,	3	167	5	300
MADAGASCAR,	7	1,100	.	.
CHINA,	10	674	5	116
INDIA.				
Northern,	9	296	42	2,536
Peninsular,	17	697	91	4,095
Travancore,	7	1,533	201	7,335
Totals,	225	27,314	802	41,004

No exact statement of the number and classes of laborers employed in different fields is presented. In a list of missionaries and their stations, there are four designated as "school masters," three "assistant missionaries," four "medical missionaries," three "native ministers," one "architect," and one hundred and fifty-one other names, nearly all, it is presumed, European missionaries. The following statement is also made:

Before the close of the present year, the Directors expect the gratification of appointing twelve new laborers, when the total number of the Society's agents will amount to *one hundred and seventy-nine*. Of these, there will be stationed in POLYNESIA, *twenty-six;* in the WEST INDIES, *twenty-two;* in SOUTH AFRICA, *thirty-nine;* in CHINA, *twenty*; in INDIA, *sixty;* and in MADAGASCAR, *twelve;*—making a total of *one hundred and seventy-nine*, including *ten ordained* native ministers. In addition, the Society employs upwards of *seven hundred* native laborers, including evangelists, catechists, and school masters.

Some extracts from statements of the Report respecting different fields will now be presented.

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Polynesia.

In the several groups of islands eastward, in which Christianity was introduced twenty, thirty, and forty years since, our missionaries have faithfully prosecuted their various departments of service, and the Lord of the harvest has richly rewarded their labors.

In the *Society* and *Austral* Islands, in the *Hervey* Group, and in *Samoa*, in which the native Christians are numbered by tens of thousands, the progress of our missions, notwithstanding many formidable hindrances, is undeniable; civilization and social happiness are widely diffused; the rising generation is instructed both in useful science and Christian knowledge; the press is vigorously employed; and the Scriptures are widely circulated and dearly prized. The several institutions for training a native ministry include more than one hundred and twenty students, who, at the completion of their course, will become teachers of their countrymen, or go forth to dark and distant islands as evangelists to the heathen.

Savage Island, one of the latest scenes of the transforming efficacy of the gospel, when accompanied by the gracious power of the Holy Spirit, continues abundantly to reward the indefatigable labors of our missionary.

The cruel and lawless proceedings of the Peruvian slavers, which were reported last year, were happily and shortly terminated, and in a great degree by the prompt and energetic proceedings of the French authorities at Tahiti, who seized the vessels, liberated the captives, and sentenced the commanders, after conviction, to a prolonged term of penal servitude.

But, during the present year, we have had to complain loudly of the unprovoked hostility of a French officer in Eastern Polynesia, Mons. Guillain, the Governor of New Caledonia, exercised upon our missionary brethren and their Christian converts in the islands of the Loyalty Group. The acts of despotism and cruelty perpetrated by his authority are now of world-wide notoriety and of universal reprobation.

The West Indies.

The missions of the Society in *British Guiana* and *Jamaica*, to which its operations have been restricted, have suffered throughout the year great disadvantages, both from drought and commercial depression; the latter being aggravated in a great degree by the civil war in America. The system of Colonial policy, also, and the heavy pressure of taxation, which bears with unequal force upon the colored population, of which the mission churches are chiefly composed, hinders, although it cannot stop, their progress towards entire self-support. Notwithstanding the impediments they suffer, the aggregate of the free-will offerings of our West Indian churches, compared with the amount of assistance required from the funds of the Society, is honorable to their zeal and liberality, and highly encouraging in its aspect on their future independence.

The particulars are as follow:—

	Locally raised and expended.	Paid by the Society.
Demerara, .	£1,804 15 2	£1,865 1 2
Berbice, . .	2,025 13 4	1,720 5 10
Jamaica, . .	2,189 18 9	1,186 15 7
	£6,020 7 3	£4,772 2 7

Our West Indian churches generally have, by the divine blessing on the labors of our brethren, advanced in numbers and in Christian character.

South Africa.

The Christian labors of the Society in South Africa quickly followed those in Polynesia; and in no other mission field is the contrast more striking and happy than in the social and religious condition both of the colonists and the aborigines.

The mission churches, chiefly within the boundaries of the Cape Colony, originating in the labors of the Society, amount to twenty-four. They are composed, with the exception of a few individuals, of Hottentots, Kaffirs, and other native tribes. Of these churches, *half* the number are self-sustained, while the other half contribute on an average two-thirds of their expenditure.

The missions among the Bechuanas, Griquas, Fingoes, and other native tribes north of the Orange River are not less numerous, as it regards the congregations and church members, than those of the colony; but, from their great distance from the scenes of civilization and trade, their resources are more limited, and they require a larger amount of assistance from the funds of the Society.

China.

The Chinese missions of the Society presented at the close of last year an aspect more interesting and imposing than at any former period of their history.

In connection with our central stations, including *Hong Kong*, *Canton*, *Amoy*, *Shanghai*, *Hankow*, *Tientsin*, and *Peking*, while our missionaries review the results of past labor with thankfulness, from zeal and perseverance they anticipate brighter and wider triumphs in the service of their Lord. In each of the several stations, (even in those into which the gospel was introduced not more than three or four years since,) Christian churches have been already formed; and in these seven churches there is an aggregate of more

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than *eight hundred and fifty* intelligent and practical Chinese Christians.

Our missionaries are greatly assisted by a numerous band of native agents, who preach the gospel to their countrymen not only with earnestness, but with intelligence; and although, by the Confucian philosopher and moralist, the doctrine of Christ and him crucified is held in derision, the common people hear it gladly, and many flee to the cross as their refuge.

India.

The Directors cannot conclude their brief statements in relation to the Society's Indian missions, without expressing the high gratification and sanguine hope with which they regard the increase and improvement of *native agency*. The measures prosecuted for several years, for giving to Christian converts of approved character and promising talents a course of suitable training for different departments of labor, as teachers, catechists and evangelists, have brought great advantages to the cause of missions. The native agents, by their superior education and Christian character, secure from the people generally greater attention and respect; and their familiarity with the languages, feelings, and habits of their countrymen, renders them invaluable as fellow-laborers with the English missionary. During recent years, several of these devoted evangelists have received ordination as pastors or co-pastors with our missionaries over the native churches; and in this capacity they are now stationed in Calcutta, Benares, Chicacole, Cuddapah, Bangalore, Madras, Belgaum, and Travancore. And, while we should fervently pray that the Lord of the harvest would send forth from our churches at home more laborers into the harvest, we long for the time—and the time we anticipate—when every British husbandman shall have many native evangelists and pastors enjoying his counsels, toiling at his side, and sharing his reward.

Madagascar.

During the past year, the mission has been both extended and consolidated. *Seven congregations* have been established in the capital, the aggregate number of attendants being more than five thousand, and the number of church members exceeding fourteen hundred. The number of hearers now stated applies to the morning service; but in the afternoon there is to some extent a change of persons, making at least six thousand attendants during the Sabbath; and to these must be added not less probably than one thousand more, detained from various causes from public worship, making about seven thousand professed Christians residing *in* the city. The gospel is still spreading among the villages. Not only in villages around the metropolis, and in the more distant parts of the province of IMERINA, but in districts distant several days' journey, companies of Christians are found who, in the dark days of persecution, were driven into exile to escape slavery or death.

GENERAL BAPTIST MISSIONARY SOCIETY. (ENGLISH.)

THE operations of this Society among the heathen are in the Orissa District, South-Eastern India. There are nine stations, six missionaries, one mission printer, eight female missionaries, thirteen native preachers, and five other native assistants. The number of communicants reported is three hundred and ninety-eight, of whom twenty-one were received during the last year. The income of the Society was, for general purposes, £2,424 18*s* 6*d*, and to pay off a debt, and for various special objects, £3,391 2*s* 10*d*; total, £5,816 1*s* 4*d*. The expenditures were £5,909 7*s* 5*d*.

FREE CHURCH OF SCOTLAND.

THE foreign missions of this church are in India and British Kaffraria, (South Africa.) The last Report presents the following statistics:

	India.	Kaffraria.	Total.
CENTRAL AND BRANCH STATIONS,	33	28	61
Agency—			
Ordained European Missionaries,	17	6	23
" Native "	8		8
Licensed Native Preachers,	3		3
European Mis'y Teachers, Male,	6	2	8
" " " Female,	5	1	6
Medical Missionaries, . . .	2		2
East Indian Christian Teachers,	3		3
Native Christian Teachers, Male,	55	21	76
" " " Female,	9		9
Non-Christian "	208		208
Catechists, ...	4	2	6
Scripture Readers and School Visitors, ...	11	6	17
Colporters, ...	7	1	8
Students for the Ministry, . .	7		7
Native Churches—			
Communicants, ...	441	848	1,289
Admitted on Profession since commencement of the Missions,	684		
Adults Baptized, or admitted on Profession during the year, .	66	83	149
Total Number of Schools, .	105	20	125
Scholars, ...	8,485	873	9,358

The income of the "Foreign Mission Scheme," for the year, was £19,983, 13*s*. 2*d*., and the expenditure £19,838, 3*s*. 7*d*. (about $97,191) The operations of the missions are largely in connection with educational institutions, for which, and for other purposes, considerable sums are contributed n various ways, in the fields where the oper-

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ations are carried on, which are not included in the general financial account. The Report contains the following statement.

"The aggregates of contribution to our missions abroad, from all sources—Government grants-in-aid, fees from pupils, subscriptions, donations and collections from European friends—are [for the year] as follows:—

Kaffraria,	£ 699	5	5½
Nagpore,	910	12	3½
Madras,	3,257	14	7
Calcutta,	3,990	10	3
Bombay,	1,825	15	8
Puna,	732	15	2½
Total sum raised in India, &c.,	£11,416	13	5½

"It is impossible to view such a statement without feelings of the highest satisfaction, as well as of gratitude to God, who has the hearts of all men at his disposal, and who has been graciously pleased to incline Europeans and rulers, and even the very heathen themselves, to favor and support the cause of general enlightenment and evangelization."

Contributions were also received from the churches at home for various special purposes, and not included in the statement of ordinary income, making, it is said, "a grand total, from all sources, of £39,907 16*s.* 11½*d.*" The following extract is from the concluding remarks of the Report.

"At all our principal stations in South Africa and in India, save one, and at many of our out-stations, precious souls have been converted, and added, on a credible profession of their own faith, by baptism, to the church of Christ. But apart altogether from such priceless accessions to the mystical body of Christ, it is beyond all debate, that, amid the alternations of lights and shadows, advances and reverses, encouragements and discouragements, inseparably connected with the warfare of truth against error and light with darkness, in such a sin-ridden world as ours, there has, upon the whole, been decided, solid progress. Everywhere the process of intellectual and spiritual culture has been unremittingly carried forward; the foundations have everywhere been deepened and broadened; and the entire work, in its vital bearings on the national mind, and its prospective effects on coming generations, mightily consolidated. The Committee, however, are not only anxious — intensely anxious — to strengthen their stakes, but also greatly to lengthen their cords."

MISCELLANIES.

A Trip to Brainard.

Dear Herald: — While at Chattanooga, on my recent tour through the South, I had the pleasure of visiting the scenes of that early Indian mission. Two young officers having offered their company and horses. Riding out through the National Cemetery, where the coffined remains of scores of the heroes of Chickamauga were receiving interment, and by Orchard Knob, where General Grant had his head quarters at the time of the battle, we passed over the plain across which our forces swept in a line six miles long, and thence up the Missionary Ridge to Thurman's, where Bragg had his headquarters. It was fitting that at this point, where God's missionary servants had been so much abused in the interest of the slave power, He should have granted that signal interposition by which our soldiers, "without orders," were carried up that long, steep ascent, to secure one of the most marked victories over that same power. From this Ridge the view is magnificent, with Look Out on the west, and the valley of the Chattanooga between, and the valley of the Chickamauga on the east. Passing down on the other side one mile, we came to the home of John Vail, a cheerful, hale old man, who received us with great cordiality. In 1819, he came out from Morristown, N. J., as missionary farmer. When the Indians were removed he remained, as the natives had by that time learned the process of farming. He is now living with a third wife, having buried two at that place. He is yet poor. We found him living on a rented farm, having had his crops taken one year by the federals, one year by the confederates, and one year by the drought. But he had been thoroughly loyal, having been once taken prisoner by the rebels. When I asked him the ground of his expectation that the Government would prevail, he replied: "*I believed the Bible.*" He was greatly tried by the intelligence, which he

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had just received, that Rev. Cyrus Kingsbury had acted with the South. The original Congregational Church at Brainard had been removed to Chattanooga, and changed to a New School Presbyterian Church, in which Mr. Vail is an elder. He was also tried with the disloyal attitude of this church, his pastor having once been sent beyond the lines by our Commandant at the post, and having been dismissed from his Presbytery for disloyalty. Mr. Vail is the only remaining representative of the mission. Mr. A. E. Blunt, who was a merchant missionary, is now living at Dalton, Ga.

Upon the Reserve, a territory two hundred miles long by sixty-seven broad, there were twenty-five thousand Cherokees when Mr. Vail came out. He reported that when they were discussing the question of yielding to the Government, one man said: "We are like the trees of the forest, we can whip them." To him another replied: "Though we are as the trees of the forest, our enemies are as the leaves upon the trees."

Turning away from the old man's door, the young officers remarked that the interview had been one of rare enjoyment to them, as it was to me. Riding on a mile farther, upon the road by which Bragg retreated, we came to the Brainard Mission Station. The large two story mission house, although occupied by several poor families, was in a state of terrible dilapidation. The old mission mill, just there on the Chickamauga, had given place to another for grinding and sawing, on the same site. Only a few miles above, this mill stream bursts forth from the ground, in a current a rod wide and a foot and a half deep. In a clump of small trees, near the mission station, is its old graveyard. It was in strange contrast with the scenes of battle associated with this locality, to find the simple monument to the Christian heroism of Dr. Worcester, whose dust had been removed several years since to New England. I copied the inscription, which reads as follows: "Here lie the mortal remains of Rev. Samuel Worcester, D. D., pastor of the Tabernacle Church in Salem, Mass., and first Corresponding Secretary of the American Board of Commissioners for Foreign Missions: Born Nov. 1, 1770. Died June 7, 1821.

"As a minister of the Gospel, Dr. Worcester labored for more than twenty years with zeal, fidelity and success; as a distinguished agent in exciting and directing the missionary enterprise of the American churches, he displayed eminent talents and was impelled by an ardent desire for the salvation of the heathen. To the promotion of this divine work he applied all his faculties, till, exhausted by his arduous labors, he fell asleep in Jesus, while on a visit of kindness to the Cherokee people."

Truly yours, J. E. ROY.

Chicago, January 21, 1866.

TRANSFORMING POWER OF CHRISTIANITY.

Mr. Harding, of the Mahratta mission, in a letter dated August 5, 1865, mentions the death of a native Christian at Bombay, and writes respecting him: "This case is interesting, as it shows, in a remarkable degree, the power of the Holy Spirit in transforming the most ignorant and degraded of our race. The brother referred to was baptized about six years ago. I had many doubts in regard to his fitness for the rite. He was extremely ignorant, and in his habits was boorish, filthy and repulsive; but he seemed so anxious to confess Christ before men that I could not refuse him. From that time till his death, there was a steady and marked improvement in his whole character. The light that shone into his heart enlightened his mind also. He learned to read, and became a diligent student of the Bible. Many times he was known to sit up long after midnight, reading the Word of God. From a man utterly careless about every thing, he became anxious both for self-improvement and for the good of others. At the time of his baptism, no one seemed less able to exert an influence for Christ; but after a few years he became, in his unobtrusive way, one of the most useful members of the church. One man brought to Christ chiefly through his instrumentality, was called to his rest two years ago, and another, who had been much influenced by him, has just been received to the Bombay church.

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"Only a short time ago the pastor told me that he had great joy in Satwaji. He was evidently led by the Spirit, and was growing in grace. He had become a consistent, earnest, prayerful Christian. His whole appearance was so changed that one who knew him only before conversion, would hardly have recognized him as the same man. His health was such as to give promise of a long life, yet when death came suddenly, he was fully prepared. Like many others in more favored lands, he was sustained by the same 'precious faith,' and by the 'hope that maketh not ashamed.' His last words were an affectionate warning to his aged mother, to meet him in the better land.

"We had hoped that he might be spared many years; for the light of his consistent piety seemed to be greatly needed; but when the shock of corn was fully ripe, immediately it was gathered in. We bless God for the memory of such a life, and we rejoice in the assurance that one more soul, redeemed from India, has joined the great company above."

MONTHLY SUMMARY.

Missions of the Board.

Western Turkey.—Mr. Leonard, of Marsovan, writing in November last, refers to the theological school at that station, and says: "I am much gratified with the progress which the students have made, as evinced in the public examination; as well as with their kindly feeling towards the missionaries and one another, and their apparent zeal for Christ. They are now dispersing to teach and preach during the winter vacation."

On another topic he remarks: "Our people are suffering almost intolerable oppression from the local government. The new Pasha at Amasia is pushing *reform* faster than the people have strength to bear. In Marsovan, the shops have been altered, cut down, rebuilt, or entirely taken away, as the case may be, in order to conform to a certain model; sewers, laid deep under ground, are made to drain every street of the city; carriage roads are constructed for some distance out of town; a palace, and a tower for a town-clock are hastening to completion; and all this, of course, at the expense of the people. Some of these reforms, it cannot be denied, are decidedly improvements on the old status, but how hard it comes to a poor man to be compelled to paint his shop when he has no bread for his hungry children! It is but a few days since the Pasha demanded fifteen hundred piastres of the Protestant community — about thirty-five houses—as the first installment towards the palace. Of course our ears are filled with complaints, and some of our plans for bringing the people to the support of their religious and educational institutions can only be partially executed."

Mr. Herrick, (page 67,) reports a visit to the so-called Protestant Kuzzelbash Koords, near Sivas. It would appear that their call for encouragement and instruction has been too long neglected, so that they have become very timid and much disheartened. When asked if they now desire that a teacher should be sent, the chief replied: "Yes, we heartily desire it, but we are afraid. If you can send him with a firman, with power to protect us, well; if not, we will remain as we are, and trust in God." "Once bold," Mr. Herrick remarks, "and desirous of being enlightened and reckoned as Protestant Christians, if they have become timid and discouraged, is not the fault largely our own?"

Mr. Greene, of Broosa, (page 69,) speaks of encouragements at several out-stations, and Mr. Parsons, of Nicomedia, (page 71,) having recently visited almost every Armenian town in his field, mentions indications of interest in the truth on the part of two or three Mohammedan Imams, and says: "Throughout the bounds of this station, there is more than usual interest in the subject of religion. The

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houses of worship in Bagchejuk and Nicomedia were never so well filled. 'The desire for the Word of God is seen everywhere."

Central Turkey.—An event long desired has occurred at Aintab. The large church, which has had two pastors, acting with entire harmony for more than three years, has been formally divided, a report having been obtained from the local authorities approving of the site selected for a new church building. The division of church and congregation has been made very nearly equal, by a spontaneous and perfectly harmonious movement of pastors and people,—an example which might well be followed, often, in more favored lands. Mr. Schneider's letter on the subject, (page 71,) will be read with interest.

Eastern Turkey.—Mr. Barnum's letter from Kharpoot, and extracts from other communications on the same subjects, (pages 73–76,) will be found very encouraging. The progress which he found to have been made in that station field during his absence of six months;—two new churches formed and pastors ordained over them; three houses of worship and four parsonages built, mostly at the expense of the people; preparatory measures taken in several other places for doing the same things another year; the salary of the city pastor wholly assumed by the people; increased self-reliance among the Protestants, "a growth of manly independence;"—the formation of the "Kharpoot Evangelical Union," which is, by its constitution, "a Home and Foreign Missionary, an Education and a Church Building Society;" the happy effects of this, the new organization kindling new zeal in the people, and exciting a readiness to do more than ever, "now that the ark of the Lord is committed to them;" the satisfactory examination, by the Union, of seven young men for licensure as preachers of the gospel; and the "skill and caution," "tenderness and gravity" of the church at an out-station, in examining candidates for admission and administering discipline; all these things serve to cheer our brother and others engaged in the work at that station, and will cheer their supporters at home.

Mr. Parmelee, of Erzroom, (see page 77,) notices dissensions and commotions among the Armenians which are likely to do good, leading to discussion and an increased demand for books.

Syria.—A letter from Dr. Post, (page 77,) mentions the pleasing fact, that four young persons from the new Protestant community at Safeeta, two boys and two girls, have already entered mission schools, exhibiting a zeal in their pursuit of instruction by which, he says, "we were affected almost to tears." He has occasion to mention trying facts in connection with "the cruel and absurd persecutions" to which the Safeeta Protestants are still subjected.

Nestorians.—A letter from Mr. Shedd, (page 78,) indicates a marked change for the better in Gawar and other mountain districts. A good house for a summer residence has been secured in a favorable place; there is free access to the people on the part of missionary and helpers, who are urged to preach the gospel by those who, until recently, were bitterly opposed; and the shameless conduct of the Patriarch has brought many to say, "Enough. Our connection with such vileness and corruption must cease. We want the pure truth of God's Word." But the persecuting spirit, emanating from the Patriarch, is most vindictive, ready "to annoy, to plunder, to *kill* every man who embraces the truth," so that "it will be strange indeed if martyrs' blood does not flow."

Mahrattas.—Mr. Harding, of Sholapoor, mentions (November 25,) the recent addition of two persons to the church at that place. One was "the father of the first convert of last year," more than seventy years of age. The other, a young man, had met with strong opposition from all his relatives; at times violence, with threats of taking his life; at other times, offers of great worldly inducements, if he would renounce his belief in Christianity; and again, the most touching appeals from his mother. But though they repeatedly declared he should never again live with them if he became a Christian, within a few days after his baptism parental love overcame prejudice, and he went home at their earnest request, assured that he

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might live as a Christian, without molestation. Mr. Harding hopes he may become a useful helper in the mission work.

Madura. — Mr. Rendall wrote October 17. He speaks of the increase of intemperance, under the influence of a system of licensing the sale of country liquors, and notices one case in which a member of the church, and another in which members of a village congregation received "fearful lessons" in regard to the danger of having anything to do with the sale or the use of such drinks. He mentions also some cheering facts. On the first Sabbath of October, he had the satisfaction of receiving six of the pupils in the girls' boarding school to the church. There were three other candidates, who were "deferred." A young Mohammedan, who formerly studied the Bible, in the English school of the mission, had recently called on him for private, religious conversation, and expressed his full conviction that Christ was the Son of God and the Saviour of sinners, and his determination to worship him, and to read the Scriptures in private; though he "could not join the Christians, as it would cost him his life." A former heathen teacher in one of the mission village schools, recently, when Mr. Rendall visited a village and engaged in public conversation with the people, took the lead in the conversation, and not only renounced all idolatry, but avowed himself decidedly in favor of Christianity. Another very interesting fact is noticed as follows: "One of our catechists has just brought me a small Tamil book, printed in their poetic form, and in it I find a summary of the ten commandments, and an allusion to the judgment, where we must give account for all our thoughts and words, as well as deeds. I have long known that our Catechisms, and brief Expositions had made an impression on the minds of the people; but I was not prepared, yet, to see such truth published by the heathen, for circulation among themselves."

Ceylon.—Mr. Spaulding, reporting the Oodooville station for six months previous to October 1, notices the admission of three persons to the church by profession, and the death of one female, a graduate of the boarding school, who had been for thirteen years a member of the church, adorning her profession, and for nine years a teacher in the school. The annual "convocation" was held at Batticotta, October 5, at the time of the meeting of the American Board at Chicago. About three hundred church members were present, "and nearly the same number of other persons, from the schools and villages;" addresses were made by several of the missionories and native pastors; the Lord's supper was administered; and the day was one of much interest.

North China.—Mr. Blodget wrote from Peking, September 29, "We are rejoicing in the success of Mr. Gulick's enterprise thus far at Chang-kia-keu, (Kalgan.) They are living in their own hired house, not without opposition, but with hope of permanence. The city in which they live is likely to become the great mart of the Russians." The opposition appears to be serious, and it is doubtful whether he can retain his house. "The missionaries at Peking are procuring new places for preaching on large streets, and Chinese are, from time to time, receiving baptism, and entering the church. We are hopeful." In another letter, he states that he has baptized his chapel keeper. "Though a poor boy, of little talent,—one of the 'weak things,'—he appears extremely well."

Mr. Stanley wrote from Tientsin, November 2d. He returned early in September, with Mrs. Stanley, from a summer's residence, on account of her health, at Peking and the adjacent hills. Her health was much improved, she had opened two weekly meetings for women, and had again commenced a school, with five girls (who return to their study with encouraging zeal) and the promise of more soon. Mrs. Chapin has also a weekly meeting, attended by twenty women. One young man, a boarding pupil, had just been examined for admission to the church, and appeared remarkably well. Mr. Stanley urges the importance of a medical missionary and a hospital at Tientsin; thinks the efficiency of those now there, as preaching missionaries, would be more than doubled by the influence of such an associate; mentions the efforts of Papal missionaries

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there, who seem fully to realize the commanding position of the city, and are exerting themselves as never before; and says, "It cannot but be, that there are young Christian physicians now leaving the army, who will be willing to occupy this out-post for their Master."

Zulus.—Mr. Ireland writes that the high school for boys, of which the mission appointed him the teacher, went into operation at Amanzimtote on the 30th of August. There are fifteen boys in the school, all boarders. With but two or three exceptions, they are the children of Christian parents. For about three hours each day, they engage in a variety of out-of-door employments, their labor being designed not only to diminish the cost of their education, but to train them to habits of industry.

OTHER MISSIONS.

India.—Mr. Myers, of the Presbyterian Board, wrote from Lodiana recently: "We had a meeting of session this week, at which were six inquirers. One, whom we call Devi, 'the earnest man,' had been received before, but at his own request his baptism was delayed until now, to see whether his wife could not go with him. He brings with him both his wife and the old mother, tottering with age, blind, also, and ready to drop into the grave. She had never even come as an inquirer, and to our shame we received her with a great deal of incredulity. . . When she was asked to give an explanation of her hope, it was done with such gestures and tone of voice, and such clearness of views, that we were not only astonished, but shed tears of joy at the grace of God manifested in her. She was asked whether she prayed. She said she did, and was altogether happy. When asked what she prayed for, she began by saying that she asked God to give her what he had given to Paul and Moses and David, and spoke also of many other things in such a way that we have no doubt that she will be received into the fellowship of the saints. She gave such decided evidence of the teaching of the Holy Spirit, that it was worth more to me, as a proof of the reality of the religion of Jesus, than anything I ever experienced in my life. It is worth a life time spent in the hot plains of India to witness such a scene."

West Africa.—The *Record* of the Presbyterian Board, for February, states respecting the Corisco mission: "The *bad* news is the suspension of one of the licentiate preachers, and the necessity of cutting off six of the members of the church during the year for sinful conduct, persevered in notwithstanding the exercise of milder discipline and the earnest entreaties of their Christian friends. On the other hand, eight new communicants had been received by the church during the year just ended.

Jews.—"More than twenty thousand Jews have been baptized during the present century. One minister at Berlin has baptized two hundred. There are two thousand Jewish proselytes living in that city. People would perceive more clearly these results if the Jews did not live in Christian countries, for now those who profess Christ are lost among the general population."—*The Scattered Nation.*

Abyssinia.—The following paragraph respecting the suffering captive missionaries in Abyssinia is from the (London) Missionary News, for January 15.

"*I know you are not afraid to die, but I shall not kill you: on the contrary, I shall at regular intervals torture you till the flesh falls in rotten pieces from your body.*" This was the royal message sent by the king of Abyssinia, to the two beloved missionaries, Rev. H. A. Stern and Rev. H. Rosenthal, who are now, it is believed, confined in the loathsome prisons of Amba Magdala. Their fetters are of a specially cruel construction, and the horrors and agonies which they have endured, are frightful to contemplate. We invite a continuation of the very earnest prayers of the people of God, on their behalf. Dr. Beke as the representative of their relatives, and Mr. Rassam as a representative of the British Government, have probably by this time reached the Abyssinian court. It is hoped that their pleadings with the king may result in the liberation of our captive brethren.

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China —Mr. Nevins, of the Presbyterian Board, transmits a portion of a letter from a native Chinese pastor, who has had the principal charge, for four years, of a church at Yu-yiao, which in that time has grown from four to about eighty members. The following extracts from that pastor's letter will show something of the progress of the work under his care, and the spirit of his people. "In Yu-yiao, owing to the favor of God to us, the gospel is certainly spreading. There are now about twenty persons who have lately declared their faith in Christ; and there are others who are interested. Some of them are from places three or four miles distant. On Sundays, when the weather is fine, our house of worship is entirely filled. . . . As to preaching, the male members are proclaiming the truth wherever they go, and within a circuit of three miles (which includes nearly one hundred villages) most of the people have heard a little. Farther than this it is not convenient for them to go. But these women are of use, because in their intercourse with their relatives in the different villages, they earnestly exhort them to join in the worship of the true God. . . . The contributions of the church this year, will I think amount to about 80,000 cash. (About $75.) The most of the members give one-tenth of every day's earnings. There are three of them who give one-fifth. Whether male or female, old or young, there is not one who does not do something, and it is a great pleasure to them all to give as they are able, to the Lord."

South America.—The *Foreign Missionary*, of the Presbyterian Board, for February, states: "The work at Bogota, has now reached that stage in which new movements must be inaugurated or the cause of Christ will suffer. New laborers are needed, a good school should be organized, and above all, a church building in which to assemble, so as to preach God's truth, and gather together his people and those who are willing to hear, is now imperatively required. A change in favor of right and truth has been going on for years in that country, and now opportunities are enjoyed of purchasing convents, or other places, that could, at little expense, be converted into such buildings as the mission needs. It will, no doubt, gladden the hearts of God's children to hear that a second church has been organized by our missionaries in Brazil. Mr. Symington writes: 'A church of eleven converts from Romanism, was organized in Brotas. These, with the six who a few days before were received in Rio, make seventeen additions during November. This is most cheering.'"

Deaths.

At Honolulu, Sandwich Islands, Nov. 20, 1865, Miss Lydia Brown, aged eighty-five years and eight months. Miss Brown had been for something more than thirty years connected with the Sandwich Islands mission.

In Boston, January 13th, of diphtheria, Mrs. Sarah Jane Kingman, eldest daughter of Rev. Dr. Anderson, the senior Secretary of the American Board. Most of the Board's missionaries, in whatever field, will remember Mrs. Kingman with lively interest, and feel her death as a deep affliction.

DONATIONS.

RECEIVED IN JANUARY.

MAINE.

Cumberland co. Aux. So. H. Packard, Tr.		
Portland, High st. cong. ch. S M. Beals,		25 00
Lincoln co. Aux. So.		
New Castle, 2d cong. ch. and so.	12 00	
Southport, M. A. Beale,	5 00	17 00
Piscataquis co. Aux. So.		
Monson, Rev. R. W. Emerson,		10 00
Somerset co.		
Norridgewock, Cong. ch. and so.		11 00
Union Co.		
Waterford, H. A. D.		10 00
Waldo co.		
Belfast, 1st cong. ch. and so.	11 25	
Camden, Cong ch. and so.	24 15	
Rockport, do.	5 00	40 40
		113 40
Milltown, (St. Stephen, N. B.) Cong. ch. and so.		108 00
		221 40

NEW HAMPSHIRE.

Cheshire co. Aux. So. Geo. Kingsbury, Tr.		
Fitzwilliam, Cong. ch. and so. Gent. asso. 21,45; la. 49,55;	74 00	
Keene, Cong. ch. and so. La. Heshbon Soc. for Indian Missions, 20; La. for. miss. asso. (add'l,) 2; m. c. 11,97; N. W. 1;	34 97	
Rindge, Cong. ch. and so. m. c.	13 64	
Winchester, Cong. ch. and so.	66 74	189 35
Grafton co. Aux. so.		
Bristol, Cong. ch. and so. January coll.	15 60	

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Piermont, Cong. ch. and so. 42; Mrs. E. P. Woodward, 3; 45 00
Plymouth, Cong. ch. and so. coll. 12,77; m. c. 20,55; 33 32—93 32
Hillsboro' co. Aux. So. Geo. Swain, Tr.
Amherst, Cong. ch. and so. (of wh. fr. la. benev. so. wh with other dona. cons. MARY FLETCHER an H. M. 89,62; dying legacy of Mrs. Aaron Lawrence, 50;) 280 60
Bedford, Pres. ch. and so. 60 00
Francestown, Cong. ch. and so. (of wh. fr. J. Kingsbury, 50; coll. 91,85; m. c. 32,15,) wh. with prev. dona. cons. K. W. EMERSON and G. E. DOWNES H. M. 174 00
Hancock, Cong. ch. and so. 25 00
New Ipswich, Cong. ch. and so. to cons. I. N. LOCKE an H. M. 100; Rev. Samuel Lee, 10; 110 00
South Merrimac, Dana Sawyer, 2 00
Temple, Cong. ch. and so. Gent. asso. 28,75; la. do. 11,25; less express, 25c.; 39 75
691 35
Less exchange, 38—690 97
Merrimack co. Aux. So. G. Hutchins, Tr.
East Concord, Rev. H. A. and Mrs. H. G. Kendall, 10 00
Fisherville, Rev. A. W. Fiske, 10 00
New London, Mrs. L. M. Trussell, 5 00—25 00
Rockingham co. Conf. of chs. F. Grant, Tr.
Atkinson, Cong. ch. wh. with prev. dona. cons. Mrs. PHŒBE G. PAGE an H. M. 34 50
Derry, 1st cong. ch. and so. 46,24; less cft, 3; m. c. 23,36; 66 60—101 10
Strafford Conf. of chs. E. J. Lane, Tr.
Wakefield, D. D. Tappan, 5 00
Sullivan co. Aux. So. N. W. Goddard, Tr.
Newport, Cong. ch. and soc. wh. with prev. dona. cons. S. S. WILCOX an H. M. 82 50
1,187 24

VERMONT.

Caledonia co. Conf of chs. E. Jewett, Tr.
St. Johnsbury, South cong. ch. and so. coll. of November, 1865, 42,25: Erastus Fairbanks's estate, 500; "Friends of Missions," 300; S. T. C. 10; 852 25
Chittenden co. Aux. So. E. A. Fuller, Tr.
Burlington, Job Lyman, 10 00
Jericho Centre, Ladies' cent so. 15 00—25 00
Franklin co. Aux. So. C. B. Swift, Tr.
Sheldon, Cong. ch. and so. (of wh. fr. S. M. Hulbert, 25; Mrs. Fanny Wood, 10; D. D. Wood and family, 10,85; Rev. G. B. Tolman and family, 10; others, 10,15;) 66 00
Orange co. Aux. So. Rev. J. C. Houghton, Tr.
Thetford, 1st cong. ch. and so. 31,50; less ex. 12c.; 31 38
Orleans co. Aux. So. Rev. A. R. Gray, Tr.
Coventry, Cong. ch. and so. 25; Rev. P. H. White, 10; 35 00
Rutland co. Aux. So. J. Barrett, Tr.
Castleton, Cong. ch. and so. m. c. for 1865, 133,35; less prev. ack'd, 100; 33 35
Rutland, Cong. ch. and so. 187,90; m. c. 34,40; 222 30
West Rutland, Cong. ch. and so. 127 50—383 15
Windham co. Aux. So. C. F. Thompson, Tr.
West Brattleboro', A. Dunklee, 10; Polly Harris, 10; 20 00
Windsor co. Aux. So. Rev. C. B. Drake and J. Steele, Trs.
Norwich, Cong. ch. and so. 27 50
Pomfret, do. 30 50—58 00
1,470 78
Cambridge, A friend, 1 50
1,472 28

MASSACHUSETTS.

Barnstable co. Aux. so.
Wellfleet, A friend, 15 00
Berkshire co. Aux. So. James Sedgwick, Tr.
Housatonic, Sophia Perry, 6 00
Peru, "A widow's mite," 1 00
Sheffield, Cong. ch. and so. 7 85
Stockbridge, do. m. c. (in part,) 75 00
Williamstown, Williams College, m. c. 12 50—102 35
Boston, (of wh. fr. D. T. Coit, to cons. Mrs. J. G. L. COIT an H. M. 100; a member of Essex st. ch. 25; C. L. 10; "For translation of Scriptures," 10; a friend, 10; do. do. 5;) 4,360 78
Essex co. Aux. so.
Andover, Mrs. Justin Edwards, 10 00
Lawrence, A friend, 50 00—60 00
Essex co. North Aux. So. William Thurston, Tr.
Ipswich, 1st cong. ch. and so. 72,06; cft. 1; 71 06
Newburyport, Union prayer meeting in North ch. 13 00—84 06
Franklin co. Aux. So. L. Merriam, Tr.
Northfield, A friend, for Southern India, 3 00
Hampden co. Aux. So. J. C. Bridgman, Tr.
Springfield, W. L. Bemis, 100; Mrs. M. C. Bemis, 100; 200 00
Wilbraham, A friend, by Rev. A. D. Stowell, 6 00—206 00
Hampshire co. Aux. So. S. E. Bridgman, Tr.
East Hampton, 1st cong. ch. and so. m. c. 49 25
Granby, Cong. ch. and so. m. c. 29 16
Hadley, 1st cong. ch. and so. coll. 107,55; m. c. 27,97; Russell cong. ch. and so. m. c. 51,12; 186 64
Northampton, 1st cong. ch and so. coll. 844,56, a friend, wh. with prev. dona. cons. AARON BRECK an H. M. 50; 894 56
Southampton, Cong. ch. and so. La. asso. 8 25
South Hadley, A friend, 10 00
South Hadley Falls, South cong. ch. and so. 40 00
Worthington, Cong. ch. and so. 82 56-1,300 42
Middlesex co.
Auburndale, Cong. ch. and so. (add'l,) 10 00
Cambridgeport, Stearns chapel, m. c. 7 08
Charlestown, 1st cong. ch. and so. m. c. wh. with prev. dona. cons. A. S. MORSE and J. M. GARDNER H. M. 28 19
Lowell, High st. cong. ch. and so. coll. and m. c. 92 28
North Cambridge, Holmes cong. ch. and so. m. c. 45 75
Winchester, Cong. ch. and so. 380 65—563 95
Middlesex Union.
Boxboro', Cong. ch. and so. coll. and m. c. 10,75; less cft. 50c.; 10 25
Fitchburg, Calv. cong. ch. and so. m. c. 32 57
Groton, Union cong. ch. and so. m. c. 35 10
Littleton, Cong. ch. and so. coll. and m. c. to cons. Mrs. ELLEN A. BACON an H. M. 100 00
Shirley Village, Cong. ch. and so. 5 00—182 92
Norfolk co.
Brookline, A friend, 100; E. P. 10; 110 00
Dedham, Allen Ev. ch. and so. m. c. 50 00
Jamaica Plain, Mather cong. ch. and so. m. c. 17 00
Roxbury, Vine st. cong. ch. and so. m. c. 30: Eliot cong. ch. and so. m. c. 7,63; 37 63
Walpole, Ortho. cong. ch. and so. 26 46
West Roxbury, South ev. ch. and so. m. c. 39 64—280 73
Palestine Miss. So. E. Alden, Tr.
Braintree, 1st cong. ch. and so. coll. 138; m. c. 63; to cons. N. and E. HAYWARD H. M. 201 00

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Middleboro', North cong. ch. and so. 10 50—211 50
Plymouth co. Aux. so.
Lakeville, Cong. ch. and so. 30 00
Taunton and vic. Aux. so.
Mansfield, Ortho. cong. ch. and so. 6 95
Worcester co. North Aux. so. C. Sanderson, Tr.
Templeton, A friend, by Rev. L. Sabin, 10 00
Worcester co. Central Asso. E. H. Sanford, Tr.
A friend, 700 00
Clinton, 1st ev. cong. ch. and so. coll. and m. c. 45 11
Worcester, Union cong. ch. an individual, 100 00—845 11
Worcester co. So. Aux. So. W. C. Capron, Tr.
Grafton, Ev. cong. ch. and so. to cons. J. B. ADAMS an H. M. 100 00
Uxbridge, 1st ev. cong. ch. and so. 150 00—250 00

8,512 77

W. D. R. 700 00
Chelsea, Winnisimmet cong. ch. and so. m. c. 30,02; less cft. 50c.; 29 52—729 52

9,242 29

Legacies.—Beverly, Elizabeth Hilton, by Hannah D. Cole, Ex'x, 100 00
Boston, Mrs. Adelaide Lee, by Moses Pollard, Ex'r, 1,400; less tax, 1,316 00
Sturbridge, John Fay, by William Livingston, Ex'r, 50 00-1,466 00

10,708 29

RHODE ISLAND.

Newport, United cong. ch. and so. coll. for 1865, 1,058,50; G. 1,25; 1,059 75
Pawtucket, Cong. ch. and so. gent. (in part,) 58; ladies, 149; m. c. 173,43; 380 43
Providence, Free ev. cong. ch. and so. 25 00-1,465 18

CONNECTICUT.

Fairfield co. East Aux. So.
Bethel, Cong. ch. and so. 14 23
Bridgeport, 1st do. Miss. Beneficent so. 135 81
Danbury, Maternal asso. 12 00
Stratford, G. Loomis, 5 00—167 04
Fairfield co. West, Aux. So. C. Marvin, Tr.
Black Rock, Cong. ch. and so. 68 40
Greenfield, Cong. ch. and so. (of wh. from Mrs. A. Hull, 5;) 78 35
Stamford, 1st cong. ch. and so. 139 78
Stanwich, Charles Bush and family, 10 00
Wilton, Cong. ch. and so. 56 15—352 68
Hartford co. Aux. So. E. W. Parsons, Agent.
Bloomfield, Cong. ch. and so. 26 35
East Hartford, do. 281; m. c. 51,15; less cft. 1,50; 330 65
Farmington, 1st cong. ch. and so. 275,80: m. c. 37,34; 313 14
Glastenbury, Cong. ch. and so. (add'l,) 5 00
Hartford, Centre cong. ch. and so. (of wh. fr. Mrs. T. S. Williams to cons. MARTHA W. COIT an H. M. 100;) 298 00
Harwinton, Cong. ch. and so. 50; less cft. 50c.; 49 50
Hebron, Cong. ch. and so. 23 00
Newington, do. 258 55
Simsbury, do. 28 51-1,332 70
Hartford co. South Conso. H. S. Ward, Tr.
Cromwell, Cong. ch. and so. gents. asso. 64,75; la. do. 40,81; m. c. 34,50; 140 06
Litchfield co. Aux. So. G. C. Woodruff, Tr.
New Milford, Cong. ch. and so. 142 15
Middlesex Asso. John Marvin, Tr.
Haddam, 1st cong. ch. and so. 48 00
Old Saybrook, 1st cong. ch. and so. m. c. 102 00
Westbrook, Cong. ch. and so. coll. 30,39; m. c. 20,41; 50 80—200 80

New Haven City, Aux. So. F. T. Jarman, Agent.
College st. cong. ch. and so. to cons. CHARLES A. SHELDON an H. M. 122,28; 3rd cong. ch. and so. m. c. 79,80; Davenport cong. ch. and so. m. c. 7,88; North cong. ch. and so. W. Johnson, 50; Miss Gibbs, 10; 269 96
New Haven co. East, F. T. Jarman, Agent.
North Branford, Cong. ch. and so. 81 15
Wallingford, Cong. ch. and so. 81 01—162 16
New Haven co. West Conso. E. B. Bowditch, Tr.
Mount Carmel, Cong. ch. and so. 44 00
Woodbridge, Cong. ch. and so. la. miss. asso. with prev. dona. (by gents.) to cons. S. P. PERKINS an H. M. 42; Rev. S. P. Marvin, 7,75; 49 75—93 75
New London and vic. and Norwich and vic.
C. Butler and L. A. Hyde, Trs.
Colchester, 1st cong. ch. and so. 110 28
Franklin, Mrs. Nancy Hastings, 5 00
Mystic Bridge, Cong. ch. and so. 15 33
New London, 1st cong. ch. and so. m. c. 83 96—214 57
Tolland co. Aux. Soc. E. B. Preston, Tr.
Coventry, H. Kingsbury, with prev. dona. to cons. MARY I. KINGSBURY an H. M. 50 00
Gilead, Cong. ch. and so. gents. asso. 31,55; la. do. 19,46; 51 01
Tolland, Cong. ch. and so. 39 86
Vernon, Cong. ch. and so. gents. 102 10
Wellington, Cong. ch. and so. 12 50—255 47
Windham co. Aux. So. Rev. S. G. Willard, Tr.
Central Village, Cong. ch. and so. 62 00
Chaplin, Cong. ch. and so. gents. f. m. asso. 45,08; la. do. 38,92; m. c. 40; to cons. CALVIN DAY an H. M. 124 00
Mansfield Centre, 1st cong. ch. and so. gents. 62,30; la. 60; m. c. 27,70: 150 00
North Woodstock, Cong. ch. and so. 50 00
Westford, Cong. ch. and so. m. c. 4 50
Willimantic, Cong. ch. and so. m. c. 26 79—417 29

3,748 63

Legacies.—West Hartford, Mrs. A. P. Talcott, add'l, by J. E. Cone, Trustee, 60 13

3,808 76

NEW YORK.

New York and Brooklyn Aux. So., Agency of the Board, Bible House.
Of which from Church of the Pilgrims, (Brooklyn,) (of wh. from C. D. WOOD, to cons. himself an H. M. 200; R. P. Buck, 150; A. Baxter, 100; E. MYGATT, JR., to cons. himself an H. M. 100; Mrs. M. S. PACKER, to cons. herself an H. M. 100; Chas. Kellogg, 50; W. H. Swan, 50; C. B. Cauldwell, 50; A. H. Porter, 50; M. D. Thomas, 50; Coe Adams, 50; J. Colby, 25; S. Sanderson, 25; S. F. Phelps, 25; G. L. Nichols, 25; Calvin Adams, 20; D. Johnson, 20; A. C. Brownell, 10; H. D. Sharp, 10; H. A. Blakslee, 5; coll. 471,37;) 1,589,37; 1st pres. ch. (Brooklyn,) (of wh. from S. Hutchinson, 150, James R Taylor, 100, Jacob Campbell, to cons. Rev. CHARLES S. ROBINSON an H. M. 50; W. Hastings, 50; H. K. Sheldon, 50; E. H. and W. Packard, 40; Mrs. S. E. Austin, 35; A. Studnell, 30; E. H. Babcock, 30; A. Van Sinderen, 25; J. Henderson, 25; Geo. W. Mead, 25; I. N. Judson, 20;) 1,060,49; Madison Sq. pres. ch. John C. Baldwin, 500; A. K. Ely, 400; Broadway Tabernacle, D. C. BIPLEY, to cons. himself an H. M. 100; T. R. Carter, to cons. Rev. MARK GOULD, Chichester, Vt., an H. M. 50; Mrs. G. M. Wilkins, 25; Mercer st. pres.

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ch. 25; Mrs. C. Packard, and Mrs. S. D. Holden, for Sarah, at Oroomiah, 20; Clinton av. (Brooklyn) cong. ch. and so. m. c. 12; W. J. H. 10; A friend, 5; do. 2; Wm. Forbs. 2,25; 3,837 36

St. Lawrence co. Aux. So. C. T. Hulburd, Tr.

Brasher Falls, Pres. ch. with other dona. to cons. O. D. EDGERTON an H. M.	63 85	
Canton, Pres. ch. Mrs. Sackrider,	1 00	
De Kalb, Pres. ch. B. Burnett,	2 00	
Gouverneur, Pres. ch.	107 62	
Hollywood, A friend,	1 00	
Hopkinton, Cong. ch. and so.	28 00	
Lawrenceville, Cong. ch. and so. 13; m. c. 11,12;	24 12	
North Potsdam, Cong. ch. and so.	45 55	
Ogdensburg, Pres. ch. J. F. Roseel,	5 00	
Parishville, Cong. ch. and so.	7 50	
Potsdam, Pres. ch. W. Bowen,	3 00	
Stockholm, Cong. ch. and. so. with other dona. to cons. HIRAM HULBURD an H. M.	62 25	
Anniversary,	2 23	
Premium on silver,	22	
	353 31	
Less bad,	8 00	—345 31

Syracuse and vic. Aux. so. H. Babcock, Agent

La Fayette, Cong. ch. and so.	14 20	
Syracuse, 1st pres. ch. 181,56; P. W. Fobes, with prev. dona. to cons. Mrs. MARY C. FOBES an H. M. 50;	231 56	—215 76
		4,428 46
Albany, 4th pres. ch. for. miss. so. 200; Friends, 60;	260 00	
Arkport, Jarvis P. Case,	2 00	
Brasher Falls, C. T. Hulburd,	50 00	
Brunswick, 1st pres. ch.	30 00	
Canandaigua, Cong. ch. and so. Ont. fem. sem. 28,50; Mrs. C. Greig, 20; Mrs. E. Coleman, 15; Mrs. T. Johns, 15; Mrs. A. E. Pierce, 10; Mrs. G. Granger, Miss B. Chapin, Miss A. Pierson, 10 each; Miss Upham, 6; Mrs. C. W. Davis, Mrs. N. T. Clark, Mrs. W. S. Hubbell, Mrs. E. S. Holmes, Mrs. H. Jewett, Mrs. A. M. Stowe, Nettie Granger, each 5; other ladies, 80,40; F. and G. Granger. 60; Canan. Aca. 50; H. W. Taylor, with prev. dona. to cons. H. W. T. BULKLEY an H. M. 50; W. Antis, 6; W. H. Lamport, 5; A. G. Coleman, 5; Misc. (in part) 86,92; m. c. 184,51; to cons. Mrs. E. W. DAGGETT and ELLSWORTH DAGGETT, H. M.	687 33	
Catskill, *Pres. ch. coll. 106,22; m. c. 50,75;	156 97	
Cayuga, 1st pres. ch. add'l,	2 25	
Cheektowaga, E. S. Ely, to cons. Rev. J. A. PRIME, Troy, an H. M.	50 00	
Chestertown, Pres. ch.	6 00	
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Colden, Pres. ch. m. c.	9 12	
Corfu, Pres. ch.	3 00	
Cortland, Pres. ch.	84 00	
David's Island, J. H. Pedro, for the Indians,	2 50	
Durham, 1st pres. ch. m. c.	28 21	
Ellenburgh Centre, A friend,	5 00	
Fairport, Mrs. Nancy Blackman,	2 50	
Fort Covington, 1st pres. ch.	28 25	
Gouverneur, Enos Wright, with prev. dona. to cons. MARY S. WRIGHT an H. M.	50 00	
Hannibal, Cong. ch. and so.	20 00	
Kinderhook, A lady,	5 00	
Lima, Pres. ch.	87 08	
Lockport, 1st pres. ch. coll. for 1865—217, less prev. ack'd, 57;	160 00	
Moira, 1st cong. ch. and so.	14 00	
Naples, Pres. ch. and so. 17,35, less c'ft, 1;	16 35	
North Granville, Pres. ch. and so.	43 25	
North Jasper, Mrs. C. Lamson, deceased,	4 00	
North White Creek, A. Eldredge,	2 00	
Nunda, Pres. ch.	14 00	
Ogden, Pres. ch. bal.	3 00	
Penn Yan, Pres. ch.	27 17	
Ridgeway, C. H. West, 10, less ex.	9 95	
Riga, Cong. ch. and so.	20 00	
Rochester, Wm. S. Lee,	15 00	
Shelter Island, Pres. ch.	13 50	
Sidney Plains, A friend,	1 00	
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Springville, Pres. ch. m. c.	22 37	
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		7,176 26

Legacies.—Kingsboro, Mrs. Tirzah Yale, by C. H. West, Ex'r, 76, less exc. 38c. 75 62

Saratoga Springs, N. B. Doe, bal. and int. by W. A. Travis, Ex'r,	464 11	
Sprinfield, Benj. Rathbun. int.	72 73	
Truxton, Rev. Caleb Clark, add'l, by Lewis Smith and S. Ambler, Ex'rs, 360, less exc. 1, 50;	298 50	—910 96
		8,087 22

NEW JERSEY.

Bergen, 1st pres. ch.	379 22	
Boonton, Pres. ch.	29 53	
Elizabeth, A friend,	10 00	
Newark, South Park pres. ch.	219 29	
Passaic, G. S. Orcutt,	10 00	
South Orange, 1st pres. ch.	21 59	
Suckasunny, Pres. ch. miss. so. with prev. dona. to cons. J. G. CORWIN an H. M.	29 35	
Vineland, 1st pres. ch.	40 00	—738 98

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Willoughby, Leicester Lloyd, 10 00—399 67

738 72

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Hooker, Unity pres. ch. add'l, 5 00
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Nauvoo, Pres. ch. 8 00
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Ottawa, Plymouth cong. ch. and so. 19 41
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Prairie Bird, Pres. ch. 6 50
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Detroit, A friend, 15 00
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Muir, 1st pres. ch. 4 85
Pewamo, 1st pres. ch. 9 00
Paw Paw, Pres. ch. 7 03
Unadilla, Pres. ch. Mrs. Affleck, 2 00—62 88
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162 88

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Sabula, Cong. ch. and so. 3 63—47 37

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Lodi, 1st pres. ch. m. c. 11 75
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Racine, Rev. C. Nichols, 2 00
Stoughton, Cong. ch. and so. 6 00—73 38
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103 38

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Troy, Francis Parker, 15 00

CALIFORNIA.

San Francisco, E. B. Babbitt, 50, gold, 69 93

OREGON.

Forest Grove, Cong. ch. and so. m. c. 10 00
Portland, 1st cong. ch. and so. 14 00

2400

Less refunded to 1st cong. ch. and so. Oregon City, Oregon, am't paid by mistake in Sept. 1865, 13 00—11 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Dakota Mission, Fort Thompson ch. 5; communion coll. of ch. in the prison at Davenport, Iowa, 2,10; 7 10
England, W. R. £500; 3,366 67
Eastern Turkey, Erzroom, missionary families, 40, gold; m. c. coll. (natives) 6,30, gold; 46 30
Montreal, C. E. Zion ch. Geo. Winks, 5, gold; Mrs. Dr. Fisher, 5, gold, 13 90
North China Mission, Peking, A friend, 536 69
St. Catharine's, C. W. 1st pres. ch. coll. (in part) (of wh. from Rev. R. Norton, to cons. Rev. A. T. Cole, Rushford, N. Y. an H. M. 50;) 111 44
Sandwich Islands Mission, Lihue, Kauai, Mrs. Rice, to cons. Rev. Daniel Isenburg, of Barrz, Hameln a. d. Weser, Hanover, Germany, an H. M. 100, gold; 140 00
Seneca Mission, Cattaraugus Reservation, Lower Mission Station, m. c. 9,42; Mrs. Henry Silverheels, 7; 16 42
Zulu Mission, South Africa, Mapumulo, m. c. 18 36—4,256 88

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MAINE.—Amherst, children, 25c.; Biddeford, the gleaners of the Pavilion s. s. for sem. at Oroomiah, 25; Castine, Cong. s. s. 33,15; Dover, C. B. Sampson, "now in heaven," 75c.; Milltown, (St. Stephen,

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Sherolf's Mound, Ev. cong. Ger. ch. 30 00
Washington, Cong. ch. and so. ann. coll. 21 50
Wilton, Mr. Wiche, 5 00—121 00

WISCONSIN.

Fox Lake, Cong. ch. and so. 16; Young la. of fem. sem. 26; 42 00
Trempealeau, Cong. ch. and so. m. c. 2 mos. 5 00—47 00

NEBRASKA TERRITORY.

St. Stephen, A. and S. Ballard, 5 00

CALIFORNIA.

Grass Valley, Cong. ch. and so. 10, gold, 13 73
Oakland, 1st cong. ch. and so. m. c. 42,23, gold, 57 96
San Francisco, 3d cong. ch. and so. m. c. 76,20 gold, eq to 104,57; 1st cong. ch. and so. m. c. 34,50 gold, eq. to 47,35; 151 92
223 61
Less for prem. &c., 3 81—219 80

OREGON.

Forest Grove, Cong. ch. and so. m. c. 10 00

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Constantinople, Turkey, Hasskeuy, m. c. of miss'y families, 500 piastres, 22 00
Danville, C. E., C. B. C. 10, prem. 3,50; 13 50
Fingal, C. W., Eleanor D. Johnston, 30, prem. 10,50; 40 50
Honolulu, S. I., A friend, by Dr. Gulick, gold, 7 50
Peking, China, S. Wells Williams, to cons. Mrs. C. M. SMITH, St. Albans, Vt., and Mrs. A. D. WILLIAMS, Utica, N. Y., H. M. 450, gold, 615 37
Syria, Tripoli, 13,64; Sidon, 9,32; 22 96
Turkey, An American Christian, 73 84
795 67

MISSION SCHOOL ENTERPRISE.

MAINE.—Bangor, Central cong. s. s. 25; Brunswick, Two sisters, for girls' sch. at Oroomiah, 18; Camden, Cong. s. s. 25; Gorham, Cong. s. s. Miss K. McLellan's class, 3,05; Machias, 1st cong. s. s. 27, less c'ft, 1; North Edgecomb, Cong. s. s. 2,31; Oak Hill, Cong. s. s. Miss H. Sweetser's class, 1,75; Otisfield, Cong. s. s. 12; 113 11

NEW HAMPSHIRE. — Acworth, Cong. s. s. 6; Amherst, Cong. s. s. 25; Atkinson, Cong. s. s. 1,56; Brentwood, Cong. s. s. 1,23; Claremont, Cong. s. s. 6,60; Concord, South cong. s. s. for schs. in India, 45; Gilsum, Cong. s. s. 3,06; Langdon, A friend, 50c.; North Conway, Cong. s. s. 3; Westmoreland, Cong. s. s. 50c.; 92 45

VERMONT.—Georgia, Cong. s. s. 7, less c'ft, 50c.; Johnson, Cong. s. s. for sch's under care of Rev. M. P. Parmelee at Erzroom, 31; Pawlet, Cong. s. s. 26,25; Randolph, Cong. s. s. 5; Swanton, Cong. s. s. miss. soc. 34; West Westminster, Cong. s. s. 6; 108 75

MASSACHUSETTS. — Billerica, Ortho. cong. s. s. for sch. under care of Rev. J. T. Noyes, Madura, 13; Boston, children of Essex st. ch. maternal asso. 1,50; Dracut, 1st ev. cong. s. s. 10; East Granville, Cong. s. s. 17,50; East Shelburne, Cong. s. s. 12; Greenfield, 2d cong. s. s. 30; Haverhill, West cong. s. s. 25; Kingston, Ev. cong. s. s. 12; Leicester, Cong. s. s. 13; Lincoln, 1st cong. ch. and so. towards the support of a scholar in Miss Rice's school, Oroomiah, 20: Marshfield, Cong. s. s. 76c.; Mittineague, Cong. s. s. add'l, 55c.; Newburyport, Belleville juv. miss. circle for sch. in Madura and the girls' sch. at Oroomiah, 100; Princeton, 1st cong. s. s. 8,50; Quincy, Cong. ch. and so. for Mrs. Fairbanks' sch., India, 21; Salem, Tabernacle cong. s. s. for sch. in India, 25; Saundersville, Cong. s. s. add'l, 1,80; South Dedham, Cong. s. s. 18,50; West Attleboro, Cong. s. s. cont. for 1865, 9.38; West Boylston, Cong. s. s. 2; Weymouth and Braintree, Union s. s. for sch. in Madura, 18,74; Williamsburgh, 1st cong. s. s. 5,74; 364 97

RHODE ISLAND. — Bristol, Cong. s. s. 18,14; River Point, Cong. s. s. 15,50; Westerly, Cong. s. s. 3; 36 64

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MICHIGAN.—Eckford, Pres. s. s. 10,60; Fentonville, Pres. s. s. for Rev. A. Walker's sch's, Diarbekir, East. Turkey, 16; 26 60

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CANADA, Montreal, Mary C. Lyman, for girls' sch. at Oroomiah, 36, prem. 14,05; 50 05

1,438 19

Donations received in February, 28,192 41
Legacies, 7,448 34

$35,640 75

☞ TOTAL from September 1st, 1865, to February 28th, 1866, $171,537 40

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FOR FOREIGN MISSIONS.

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THE HAWAIIAN ISLANDS: *Their Progress and Condition under Missionary Labors. By Rufus Anderson, D. D., Foreign Secretary of the American Board of Commissioners for Foreign Missions. With Illustrations.* Royal 12mo, pp. 450. Boston: Gould & Lincoln. 1864. 3d edition. Retail price, $2.25.

This volume is a memorial of the Lord's work on the Hawaiian Islands, presenting the case as it appeared after forty years correspondence with the missionaries, and a sojourn of four months at the Islands. It contains twenty-four chapters, an appendix, and a copious index; and there are fourteen illustrations. The engravings and stereotype plates are the property of the Board. The retail price is no more than is made necessary by the extraordinary advance in the cost of all book materials, and by the government tax; but on receiving that sum, the publishers, if desired, will send copies by mail, free of expense. They sell the work to Ministers at $1.69.

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THE

MISSIONARY HERALD

OF THE

AMERICAN BOARD.

VOL. LXII. MAY, 1866. No. 5.

PROGRESS AND RESULTS OF MISSIONS. No. 2.

The Native Agency.

In the Herald for April, an abridgment was given of an article from the *Foreign Missionary*, in reply to certain recently published statements calculated to produce the impression that the results of missionary effort, and progress in the mission work, had been of late quite unsatisfactory. At the close of that article it was intimated that other statements, then alluded to, would be noticed more at length in a subsequent number. Accordingly, the *Foreign Missionary* for March contains another article of much value, most of which will be given here.

"'It is now more than half a century since the revival of the missionary cause; two generations of men have come and gone within that period, and yet the native preachers of the gospel are only a *few score* in all the heathen world.'

"The above is taken from an important article in the *New York Observer*, of December 7, 1865, on 'the World's Conversion,' an article written in an excellent spirit, and with a right end in view, yet calculated, from its unreliable statements, to chill and discourage the friends and supporters of missions.

"The term 'few,' from its connection in the article alluded to, is expressive of a very small number, and we are told in the preceding sentence, that the expectations of the Church, in the raising up of a native ministry among the heathen, have not been fulfilled. We know not how strong has been the Church's expectation, or how unlimited—yea, we have no doubt that it has gone ahead of the actual results, as well as of the matured opinion and settled practice of missionaries. It must, however, be remembered, that [to raise up] a ministry, in the sense understood among ourselves, is not the work of a day in heathen lands. In the commencement of every mission, the missionary has much to do before he can preach acceptably and to edification; he has to work in faith, waiting oft for many weary years for con-

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verts to the truth. These are at first generally among the poor, the out-cast and the illiterate, who have every thing to learn and very much to unlearn. They are babes in knowledge. As the numbers increase, the best are employed as teachers, readers and catechists, who need constant mental and moral training for their duties.

"There is a great advance when such are employed as catechists. Another and important step in advance is, when they are commissioned as evangelists, or are ordained to be pastors over native churches. The native pastorate is the great desire and aim of missionary effort and of every missionary organization. The foreign agency is simply initiative. The missionary begins the work on a small scale; the native church extends it to the masses. For a long time the foreign element will be required to direct, supervise and train; but the native element must be brought into play for the world's evangelization, and this power is rapidly increasing. Every year is adding to the number of native preachers. Thus in ten years they increased in India *three-fold*, and much more rapidly in some other lands.

"It is difficult to get at the exact number of native preachers, as the Reports of so many societies are very defective in this respect. Thus some include evangelists, yea, all who are not pastors, among 'native agencies;' others make no distinction between pastors and evangelists; others, in their tabular statements, refer not to this agency at all. This is particularly the case with the London Missionary Society. In the 'statistical summary of missions,' we have only the list of churches, communicants, schools and scholars. On page 3, of the last Report, we have this brief statement, 'The Society employs upwards of 700 native laborers, including evangelists, catechists and school-masters.' This follows the total of the Society's agents, including ten ordained native ministers. Yet, looking through the body of the Report, we find a much larger number than ten mentioned. Referring to the increasing number of evangelists employed, it says: 'During recent years, several of these devoted evangelists have received ordination as pastors, or co-pastors with our missionaries, over the native churches; and in this capacity they are now stationed in Calcutta, Benares, Chicacole, Cuddapah, Bengalore, Madras, Belgaum and Travancore.' These are all stations in India; but in the South Seas we find an allusion to many native pastors. Thus in the single district of Matautu, Samoan Islands, are five native pastors; the same in regard to other islands. Besides the large number at present in the field, 'the several institutions for training a native ministry in Polynesia include more than 120 students, who, at the completion of their course, will become teachers of their countrymen, or go forth to dark and distant islands, as evangelists to the heathen.' We have only one complete statistical summary in the last Annual Report, and that is of the mission in Travancore, which employs seven ordained missionaries and eighteen evangelists. Considering the nature of the field, the number of stations occupied, of churches organized and helpers employed, we may safely say there are from 150 to 200 evangelists, or native preachers, under the care of the London Missionary Society.

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"The Church Missionary Society reports seventy-one ordained natives, and 2,112 native teachers of all classes. The English Baptist Missionary Society has on its roll 199 native preachers and pastors. The Wesleyan Methodist Missionary Society gives us the names of some eighty native preachers, but the Report is incomplete. The Report of the Society for the Propagation of the Gospel is exceedingly defective in regard to native preachers, and from it we are unable even to infer the number employed by the Society. The Presbyterian bodies of Scotland have about twenty native ministers in India alone. What the English and Irish Presbyterians and the Primitive Methodists have in their mission fields we have no means of ascertaining.

"The American Board reports sixty native pastors, 248 preachers and catechists; the larger portion, or about 180, are preachers. The American Baptist Missionary Union state, in their recapitulation of their missions—'native preachers and assistants, of whom fifty have been ordained, 500.' Of the 450, one hundred at least are ministers. The last Report of the Methodist Missionary Society gives only the number of native preachers in India. From the manner in which the Report of the Episcopal Church is made up, we have no means of judging as to the number 'in orders.' Not more than three or four have been ordained as deacons, leaving out the Liberian ministers, who can scarcely be classed among native preachers.

"Bringing together these different lists, we have the following approximation to the number of native preachers in pagan lands.

	Native Preachers.		Other Native Helpers.
London Missionary Society,	150		750
Church " "	71		2,112
Wesleyan " "	100	(say)	2,000
Baptist " "	199		
Presbyterian Churches of Scotland,	20		
Am. Board of Commissioners for For. Missions,	240		520
Presbyterian Board,	17		150
Baptist Union,	100		400
Methodist Missionary Society,	9		
Episcopal " "	4		
R. P. Dutch Church "	5		

"Here, in this comparative summary, we have over 900 native preachers, with several thousands of native helpers, as teachers, catechists, and colporters. This includes only a portion of the missionary organizations. We have not referred to the smaller missionary societies of Great Britain or of this country, nor to the Continental missionary bodies. Then we have taken the smallest number of the different societies embraced in this tabular statement, and which gives a total of more than 900 preachers, which is surely a greater array than was contemplated by the writer when he penned his inconsiderate statements. We do not err, or go beyond the truth, when we place the number of ordained and licensed native preachers in the great mission field at 1,200.

"Then hundreds of catechists, not included in that number, are to all intents and purposes preachers of the word. They go from place to place expounding the gospel, declaring its truths, and urging their countrymen to

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be reconsiled to God. Many of these are most efficient helpers. 'The catechists,' says Dr. Mullens, in his 'Ten Years' Missionary Labors in India,' 'form a most important body of agents in the native Church; without them missionaries would lose their right hand as *preachers* and *expounders* of the gospel, both among Christians and heathens; they spread over a wider surface the knowledge which the missionary has brought, and therefore multiply both his agency and its results.' Now how many such preachers does the writer quoted at the beginning of this paper imagine are in India and Burmah alone? 'The native pastors and native catechists together number 1,962; that is, one native Christian out of every twelve *men* and a half is a preacher; and as the Christian schoolmasters and teachers are as numerous as the preachers, we learn the striking and gratifying fact, that *one male convert in every seven* is engaged in one of the forms of mission work.' pp. 91, 92.

"In the South Seas, the native evangelists have been invaluable. Well does the L. M. Society's Report, for 1861, declare 'they are the intrepid and fearless pioneers of the white teacher, facing dangers which to him would prove fatal, and preparing the blood-thirsty heathen savage to give him welcome and honor as the messenger of Christ.' These native evangelists have gone from island to island, and not a few, like the Penrhyn, Friendly and Lagoon Islands, renounced heathenism through the instrumentality of these preachers of the word, long before a European missionary was seen; yea, every island gained to Christianity and civilization westward of the Tahitian group has been won through the labors of native missionaries; and many stations in Polynesia are solely manned by the native teacher and pastor. What they have accomplished in the Coral isles they have done in Burmah. Who can guage what Kothahibyu, Sau Quala Dumoo, and Myat Kyau have done for Christ among the Karens, Burmese and others, and what many, now toiling for the salvation of their perishing countrymen, will yet achieve? To train up a native ministry in India is the aim of scores of institutions that dot that land. The number suitably prepared for the work is constantly multiplying, and a wonderful increase in the next decade will take place in various countries.

"Now then, if in India and Burmah alone there are about 200 ordained natives, and about 2,000 pastors, evangelists and catechists, what must there be in the other portions of the mission field? A few score indeed! The number is a few thousand, while those regularly set apart, or commissioned to preach by ecclesiastical authority, are in the aggregate, many hundreds.

"These figures, which embody cheering facts, are most encouraging. They show that the Church is not spending her strength for nought. They show results beyond the comprehension and knowledge of many, and they furnish an increasing stimulus to the church at home, to labor more earnestly and pray more believingly for the work abroad. They show also the great preparatory work going on in heathen lands, and the powerful agencies that the Spirit will employ in the removal of darkness and in the establishment of the truth. These are in preparation for his mighty baptism."

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LETTERS FROM THE MISSIONS.

Micronesia Mission.

Letter from Mr. Emerson, November 14, 1865.

Report of his Visit to Micronesia.

In connection with intelligence from the Micronesia mission, published in April, it was stated that Rev. Mr. Emerson, of the Sandwich Islands, accompanied the Morning Star on her last trip, on a visit to the different stations, as a deputation from the Hawaiian Board. He wrote a report of his visit on ship-board, while returning to Honolulu, from which some extracts will now be given.

Tarawa—Hawaiian Missionaries.

The first missionary field reached was Tarawa, in the Gilbert Islands, (August 10,) occupied by two Hawaiian missionaries and their families, of whom and their work Mr. Emerson writes:

These brethren have been about five years in this field, then entirely uncultivated. They have erected two good-sized meeting-houses and two school-houses, one [of each?] near them, and the other two on another islet. Their own buildings were mainly erected by their own hands, and all look neat, and more comfortable than we at first enjoyed at the Sandwich Islands. Their schools are not yet all they desire nor all they hope. The king took apparent pleasure in showing us how well he could read in his own language. Some ten or fifteen children also showed us that they could read, and quite a number united, very well, in singing a song of praise to our Redeemer and theirs. I could but admire these laborers, as men and women of warm hearts and true devotion to the cause of our Lord and Master; and we shall expect to know that he has honored them in his service.

Apaiang—Pitt's Island.

From Tarawa, the Morning Star went to Apaiang, the station of Mr. and Mrs. Bingham, who, it will be remembered, are absent on account of ill health.

At eight o'clock, Sabbath morning, the king and queen, missionaries, captain and crew of the *Morning Star*, with some fifty or more men, women and children, were assembled for worship. Addresses were made and interpreted. Tears were shed as Mr. Snow reported the story of Mr. Bingham's sickness, and his visit with Mrs. Bingham to the States. They both have evidently a warm place in the affections of the king and queen. The king appears well, and has the reputation, among the native missionaries, of being a Christian man.

By agreement, a new station is taken at Pitt's Island, by Kanoa and Maka. We left them there with their effects, with the approbation of the king, Kaiea, and his chiefs. To all appearance the station is promising, the people numerous, and food more plentiful than at Apaiang.

Although the presence of the Spirit of the Lord among the people of the Gilbert Islands is not so marked as at some of the stations further west, yet there is much occasion to give thanks and take courage.

Ebon—Mr. Doane's Removal.

The company arrived at Ebon, August 29, and found Mr. and Mrs. Doane already there, as stated in the Herald for April. Both missionaries, Messrs. Snow and Doane, had been absent for many months, leaving this field also in the care of Hawaiian laborers only. Mr. and Mrs. Snow were on board the Morning Star, and Mr. Emerson writes:

Mrs. Snow now felt that her cup was to be full of rejoicing, having an agreeable family and an accomplished sister as associates, of which she had so long been deprived. But letters from Boston and Honolulu soon brought a cloud of disappointment over their minds. The big tear stood in the eye of Mrs. Snow as the letters were read before us. But the noble spirit of self-sacrifice soon

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triumphed. "They at Ponape are more needy than we," was the unselfish response, and "The Lord's will be done," was the meek and generous reply. So Brother Doane and family go to Ponape, and Brother Snow and family remain in the care of two fields, three hundred miles apart, speaking languages entirely unlike, and no missionary using the English language within seven hundred miles of them.

The chiefs all being absent on other Islands, many of the church were with them. But the prayer meeting, Wednesday evening, was one of peculiar interest, and showed that there was a Christian feeling among a people so recently heathen. Although but partially clothed, their appearance was every way becoming and decent, and I could not but feel that there was a good spirit among them.

At an examination of the schools at Ebon, one hundred and twenty-five pupils were present, of whom forty-four could repeat the Gospel by Mark, and forty or fifty could "sing well together."

Strong's Island.

Mr. Snow left his family at Ebon, but went on himself in the vessel, to "visit his other flock at Kusaie, [Strong's Island,] three hundred miles to the west." Mr. Snow was formerly stationed there, but since his removal the people have been left mainly to themselves, with neither missionary nor Hawaiian helper to instruct them. In view of this fact, the statements respecting them are truly remarkable. Mr. Emerson writes:

We reached Strong's Island, September 8th, and left Brother Snow with the people of his first love; but we did not leave the people without forming a very high opinion of their love to their teachers. Their modest demeanor, their warm-hearted thanksgiving prayer and hymn, at meeting with their pastor, impressed me; and so quiet, so manly, so subdued were all their exhibitions of joy at meeting with their teacher, I could but give thanks in my heart, and say, of a truth the Lord is with this people. But I left them to return and see them again.

The return was on the 5th of October, from Ponape, and of this visit Mr. Emerson wrote:

Spent the Sabbath with Brother Snow and his interesting and hopeful people. Among this people I saw more of the modest, humble, industrious, thoughtful, inquiring, self-reliant, and Christ-like spirit than I had seen anywhere else in Micronesia. They had just received from Brother Snow the Gospel of Matthew, and they appear to study it with all diligence—not to know *whether* things are so, for of that they have no doubt, but to know *what* they are, is their study. The Gospel of John, which they have had for a year or more, is committed entirely to memory by many of the adults and young people. Some, also, are searching the Old Testament in the English, seeking for knowledge and understanding. That this people have simple, child-like confidence in God, is so apparent that no one can mistake it. The king and the high chiefs are not numbered with the Christians; the people look to Jesus only as their guide and leader. The king and his brother have not yet allowed their wives to join the church, although they desire it. The people told us, as the first thing they had to communicate, "The king has forsaken his old god of storms and seasons, as a worthless dependence, and is now waiting for more light about the true God." The king asked me, just before he left us, if I would not come back and live with them on Kusaie. That he, as well as the people, are seeking for light, and wish for some one to guide them, is very apparent.

Ponape—A New Church.

Leaving Mr. Snow with this Strong's Island people, the company reached Ponape, occupied by Mr. Sturges, and where Mr. Doane was to join him, on the 19th of September. Mr. Emerson spent two weeks there, five days being given to visiting various parts of the island, with the missionaries; holding meetings in different places, with chiefs and people, and attending one communion service, when about seventy church members

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were present. Where this was, he does not state, but he writes:

The Uajai, who was seated like a lamb among the people, was not long since a man of blood, but is now a man of prayer. In the meeting preparatory to the communion, this Uajai confessed he had used some hard, unkind and unbrotherly words to one of the church, when entering the house of worship, for which he asked pardon of the brother, which was freely accorded to him—all of which, among a people where the power of life and death was so recently claimed by the chief, was very delightful. At the Monthly Concert, which was attended Monday morning, before we left, many prayers were offered, with an apparent good understanding of the object of the meeting; after which came the contributions, consisting of money, oil and shells; and very few were destitute of an offering, however small. The meeting house, built by the Uajai, after his own taste and mainly by his own means, stands on an elevation of at least one thousand feet, and open to the ocean around one third of the island. The house is about fifty by seventy feet, well floored with hewn plank, the eaves of the building thirty feet high, and the centre elevated—belfries one above the other—so that standing in the centre of the house, you can see the conical top seventy-five feet above the floor. The building is very creditable to the genius and enterprise of the Uajai and his people; and had it been built by foreign labor, would have cost, probably, one thousand dollars, not including the thatching.

It is estimated that at least one half of the people of Ponape are now, by choice and in their sympathies, on the Lord's side, and there is a strong and encouraging movement in the right direction. It is well that Mr. and Mrs. Doane have gone to take a part in the work.

A vast amount of toil and fatigue must be endured in this island of mountains, ravines, deep gorges, plentiful streams, impassable jungle, and no less vexatious coral shoals, passable in boats or canoes only at high tide, and in some places passable only by swimming, at low tide, the little inlets. The great amount of both sea and land productions to be found in and about Ponape, and what they may yet develop, may give a significance to the name *Ascension*, which the Spaniards never thought of when they gave it the name.

Leaving Ponape, October 3, the Morning Star returned to Kusaie, took Mr. Snow back to Ebon, and then went to Pleasant Island, fifty miles south of the Equator, before returning to Honolulu. Another of the Marshall Islands, Jaluit, is mentioned as now occupied by Kapali, one of the two native helpers who were located, last year, at Namarik.

The Morning Star.

Of this vessel, becoming somewhat old and out of repair, Mr. Emerson wrote while on the return voyage:

The *Morning Star* holds out well, although the Captain has been apprehensive lest the old rigging, the stays or spars, should give way while far away, in remote and rarely navigated seas. Our jib-boom gave way in a squall, some ten days since; but fortunately it soon moderated, and two pleasant days were allowed us in which a new one was put in its place. The stays have been strengthened by means of chains, secured from the ships burned at Ponape. I think that the work of the *Morning Star* will, in future, require a larger craft, with more carrying capacity, and more room for native passengers than the present vessel will admit of.

KUSAIE, OR STRONG'S ISLAND.

(S. W. of Marshall Islands. About lat. 5° 30′ N. lon. 163° E.)

Letter from Mr. Snow, September 10, 1865.

The foregoing extracts from Mr. Emerson's report notice the fact that Mr. Snow,

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on his return from Honolulu, left his family at Ebon, but went on himself in the Morning Star, for a visit to his first field, Kusaie, where no missionary has resided since he left, in August, 1862, and the people have not had any one from abroad to teach them. Yet Mr. Emerson speaks in very high terms of the character of the native Christians there, and this letter from Mr. Snow respecting his visit, adds another chapter of great interest to the history of Christianity on that island. He reached there, September 8, and his first date, it will be seen, is but two days later. The letter was written to Dr. Gulick, Secretary of the Hawaiian Board, and sent by him to the Missionary House.

First Sabbath—Progress of Christianity.

I feel inclined to record a little of the experience of this first Sabbath in Kusaie. How many times during the day have I wished that some dear Christian friends, from Christian lands, were with me, to help me enjoy what I am enjoying, to see and hear what I have seen and heard. But vain are all those wishes; I am here alone.

You will rejoice to know that God continues to show favor to his people, in giving the Word, through their instrumentality, success among the heathen party. They speak of about forty who have turned to God since my former visit. Six of these have died, and they hope, died in the faith. I counted ninety-three males and sixty females at church this morning, and it would have done your heart good to see the cleanness and comeliness of their attire. The rich people of Honolulu, who have contributed their clothing to cover the nakedness of these poor disciples, could they have been present and seen the care that has been taken of the garments, would not regret their liberality.

Interest in the Truth.

But the richest part was the intensely interested look of the audience. Hungry for the Word of life, they devoured every syllable—seemed to swallow every word. I gave them a familiar talk upon the 13th chapter of Matthew. It was difficult, at times, to keep my heart and emotions in their place, when I looked upon the congregation and saw what God had wrought for this poor, filthy people. Formerly stupid as death, indifferent as the grave, they are now intensely interested in the Word and the work of life. They keep up their tunes and style in singing with very satisfactory correctness; and this I take as one indication of the genuineness of the good work among them. My new hymn book greatly delights them.

It is more than interesting to see them in little groups, working their way along through the new Gospel by Matthew, which I brought them. Last evening, such groups, of three and four or more, were lying around their little jacket-lamps, reading this new book.

The Sabbath School.

Not the least feature of interest was the Sabbath school, composed of one hundred and eighteen pupils of all ages, divided into twelve classes. As they sit about in little circles on the floor, some of the classes touch others at their backs; yet their manner of speaking is such that there is no disturbance or confusion. Some have learned John's Gospel by heart. The infant class of fifteen was a hopeful, cheering sight. I see that the females in the school were fifty-two, the males sixty-six, exclusive of teachers. The whole school recited the ten commandments at the close of the exercises, and did it finely. The afternoon service was of a more familiar, social character, giving all an opportunity to ask questions in regard to difficulties they had met with in John, and also relieving them in regard to some difficulties as to matters of form and acts of worship. They have built a nice little church at Malem, three or four miles distant.

Evening Prayer Meeting.

The evening prayer meeting was full,—about one hundred and ten present.

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Not far from twenty spoke and prayed; many of them with deep interest to me. To them, the great event of the evening was that the head man of Utwe, Telen Sru, came out on the Lord's side. His wife has been numbered among the followers of Jesus since January. There seems to have been quite a religious awakening at that time—an interesting fact in connection with that week of prayer. This has been truly a day of rich experience and a time of great blessing.

Discipline in the Church.

You may be interested to learn how the church has kept up its discipline. The member who was set aside for deceiving has been restored; and if his prayer and remarks this evening are an index, his discipline has been greatly sanctified. I could hardly keep from weeping at his tender and humiliating confession of sin. One young man had fallen into the sin of the Pacific, and been put out of the church.

It is an interesting and touching fact, in connection with church discipline here, that hardly a prayer is offered in which mention is not made of, and a petition presented for the fallen members; and as yet, but one has forsaken the meetings, and gone back to heathenism. The other four attend all the meetings, and the one referred to above will probably be restored to church fellowship this week.

Another interesting fact is, that while they number about one hundred among the converts, the committee chosen to assist me in selecting candidates for baptism, gave me only twenty-six or twenty-seven names of those whom they regard as suitable persons. And this number would have been less but for my encouraging the reception of a few whose names they withheld, some on account of sickness and some because of old age. They are far off, but I propose that we visit them at their homes, and administer the sacraments to them there, when I make the tour of the island.

Ruin Wrought by Sailors.

Painful facts are mentioned in regard to deceased daughters of one of these persons, and other females, "the prey of vile captains and officers" of vessels, and Mr. Snow adds:

I think I can understand, somewhat, the feelings of the prophet when he exclaimed, "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night, for the slain of the daughter of my people." But tears cannot bring back the race, nor atone for the sins of wicked seamen. How rich the grace that is doing such wonders of love for the remnant that is left.

Tour Through the Island—Baptisms.

October 9. My visit here has been very pleasant—never more so—so far as the people are concerned. The only drawback has been the fact that my family are alone on Ebon, and not with me. The people — the church — have been very kind, and have done all they could to make my stay comfortable. I never made the tour of the island when I found so much to encourage and rejoice my heart. I started on the 25th ultimo, having, the day before, received to the church twenty-one at Lela, and baptized five children.

An Interesting Case.

I spent the first night some three miles out, where I had a deeply interesting evening service, at the new church, which Keduka [one of the earliest converts on the island] dedicated. Fifty or more were present, many of them listening with the delight of young converts. The next day, in the afternoon, we had church meeting and communion service, with an interesting prayer meeting in the evening at Utwe, or South Harbor. Four were examined and received to the church at that time, and three children were baptized. One of these was

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a little Ebon girl, who was thrown away by her parents, and left to die on the beach, at the time that large fleet came from the Marshall Islands, when Dr. Pierson was here. She was picked up by one of our natives, and is now in the care of one of those I received to the church, and she desired that I should baptize her. I am told by one sitting by me that she leads a life of prayer, with as much regularity and apparent devotion as those older, and that the change in her manner and in her life has been very marked.

The communion service was held at Utwe, in the small house of one of the church members, who was too ill to be taken to another house. There were twenty-two communicants, eleven males and eleven females. The next morning Mr. Snow went to *Yissa*, of which place he writes:

Here we examined three more candidates and received them to the church, and baptized one child. One of those received was so diseased that she had to be brought into the place of meeting on boards. Another was unable to stand during the reading of the articles of faith and covenant, or even to kneel when baptized. You would go a long way before you would find a more interesting and pleasant face than the third one has. It was her little daughter that I baptized. I do not know that I ever administered the memorials of the Saviour's sufferings and death with feelings so tenderly affected as on that occasion; and yet they are seldom administered in circumstances so uninviting to the eye, as then and there.

A Scene at Morning Worship.

The incident of most interest at the next place, [reached just at dark,] was at morning worship, the next morning after our arrival. I had just finished reading the passage of Scripture, when one of the women, calling me by name, said, "I thank God that he has helped me to turn to him." This is their usual form of expression when they turn and embrace the true God. She made a few other remarks, and had hardly ceased speaking when another, on the other side of the house, followed in the same way. It was so unexpected, earnest and artless, that it took us all by surprise, and several were melted to tears. Of course I followed with words of encouragement to them and to all, urging others, if they felt the same, not to hesitate to confess the true God. But I have noticed that no urging seems to move them at such times. If they have not decided beforehand, they will not go because the tide sets that way. I observed while we were singing an hymn, that the husband of the first one who spoke, who is a wild, reckless fellow, tried to join in the singing, but soon gave up, having all he could do to keep back his tears and conceal his emotions. I have seldom witnessed more manifest tokens of the Spirit's presence than at that morning worship in a native cook-house.

A Father and Son Each Anxious for the Other.

At the place where we stopped during the following night, there was an infirm old man, nearly blind. He has been an important character on that side of the island, mostly in a religious way, but his interest in the true God has been increasing for two or three years. He has had some of the sacred trees cut down, to see what the effect would be. Somewhat recently, his son, a powerful man, has been declining in health, but advancing in religious interest. I found, on conversing with the old gentleman, that he was very anxious to know whether his son, Alik, was coming out that night on the Lord's side; and on talking with the son, I found that he was more anxious about his father than his father was about him. He talked with him several times before the meeting, and got Keduka to do the same. So, in the evening, the old father spoke, but the son was not ready. I wondered at that, for the son was evidently more

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intelligently interested than the father. I got Keduka to ask him about it in the morning, and it seemed he felt that his father was very old and feeble, and he feared he might die without confessing the true God. I should think the chances for dying were about evenly balanced between the two. So delusive is sin.

North China Mission.

TIENTSIN.

(80 miles S. E. of Peking.)

Letter from Mr. Chapin, November 7, 1865.

Mr. Chapin, in this letter, speaks of a sad deficiency of spiritual life at Tientsin, but notices, as encouraging, a great increase of women brought under missionary influence, several prayer meetings having been started by the ladies of different missions. Mrs. Chapin has a class of about thirty women, who spend most of a day, once a week, at their premises, "sewing, and listening to religious reading and preaching." They are expected also to be present at the Sabbath service, and thus the number of regular Sabbath hearers is considerably increased. The oldest pupil in the boys' boarding school was baptized the first Sabbath in November; but it was found necessary, in October, to cut off one member of the church, "the oldest in years, and among the first baptized."

The Call for More Effort in China.

Mr. Chapin dwells upon the importance of enlarging our missionary operations in China, and also urges, as Mr. Stanley does, in a letter referred to in the Herald for March, the sending of a physician to their mission, and the opening of a hospital. The Roman Catholics, he says, intend to open one at Tientsin soon, and Protestants should not be behind. In other respects also, he notices the need of more laborers at Tientsin. He had, within a few months, visited Peking, and also the new station of Mr. Gulick, at Chang-kia-keu, and writes:

I was much impressed by the way, both in going and returning, with a sense of the vastness of the territory which still remains to be occupied by the church of Christ in China. Though the district through which I passed was more hilly and less fertile, and consequently less densely peopled than many parts of the empire, yet scores of villages, and several cities of considerable size, lie along the route between Peking and Chang-kia-keu. All that I could do, in the way of book distribution and preaching, seemed like throwing a few crumbs to a famishing multitude. Hsiuen-hwa, the largest of these cities, is about twenty miles this side of Chang-kia-keu. Its appearance, as seen from the wall, is unusually pleasant, as it is abundantly supplied with fine large trees, which cannot be said of many Chinese towns. The walls enclose an area of about three or four square miles, which appeared to me to be pretty densely filled with buildings, though it had not the crowded aspect of other places I had seen. Roman Catholic missionaries have been laboring at this place for a long period, and have gathered a large church. Their labors are prosecuted under the protection and patronage of the French Government, such as neither England nor America extends to Protestant missionaries. After a little season of working in this great city, all that I could spare time for, I left with a feeling of heartsickness at the thought that, judging from the history of the past and the prospects of the future, it will be many years before Protestant missionaries secure the vantage ground now occupied by the servants of Rome. Indeed, there is no immediate prospect even of occupying the place as a station, for other still more important places call for the first men we can obtain.

Appeal to Young Men.

Oh that the young men in the churches at home, who remain there because they do not feel they have ever *been called* to preach Christ among the heathen, had stood by my side upon the wall of that heathen city, and looked over the sea of human habitations which lay beneath my

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eye,—at the same time remembering, that of the myriads who dwell in them, hardly one has ever listened to the truths of the glorious gospel of salvation in their purity, and perhaps comparatively few even in the corrupt form of Romanism,—and I am sure they would have heard a call as much louder than any church or parish at home ever sent, as the salvation of a hundred thousand souls surpasses in importance that of a single thousand. Yet this is only one call out of many which appear *to us* irresistible, but which seem, alas! to be unheard in America. I hope this sad state of things is not much longer to continue. The tumult of war has ceased in our land, and will not the cry of China's many millions of enslaved and perishing souls find access to the ears and the hearts of the people of God, and call forth a hearty response? I can hardly doubt it.

At the close of his letter, which is long, Mr. Chapin says again:

I had no thought of writing so much at length when I began this letter, but some of these thoughts have been resting with weight upon my mind for a long time, and I have felt that I must write them freely to you. My letter has been a begging one, but I have asked for vastly less than we need, and my heart is pained at the thought that we may not get all that I have asked. May God raise up these laborers for us, and for other portions of the heathen world, for the sake of his dear Son, by whom it has been redeemed, and to whom it has been secured as his everlasting inheritance. And may He give strength to his American church, just emerging from the furnace of fiery trial, to gird on her armor anew for her protracted conflict with heathenism and sin, never to lay it aside until her warfare shall end in victory.

Western Turkey Mission.

MARSOVAN.

(About 350 miles East of Constantinople.)

LETTER FROM MR. SMITH, JANUARY 5, 1866.

MR. SMITH refers, in this communication, to the great loss experienced by the station in the death of Mr. Dodd; the amount of labor and care thus thrown upon him, seriously interfering with his studies in the language; the worn condition of his remaining colleague, Mr. Leonard, who needs relief; and the labors of theological students, as helpers, during the winter. The letter is, in great measure, a presentation of their

Need of Help.

When I look at the work before us, my heart sometimes almost sinks within me; and I should be utterly overwhelmed were it not for the thought that this is Christ's work and not ours merely; and that he is "Head over all things to his church." Besides the general work of the station and out-stations, which demands at least all the energies of one man and might well employ two, there is the general management of the girls' boarding school, from which work our lamented Brother Dodd has just been taken, and the care of the theological school, of which one who had several years' experience in it while it was located at Bebek has said, "It needs the entire strength of two men." And who is there to do this work? Brother Leonard and myself. Now let any one look at the amount of work to be done, remembering that the educating of young men and women to become the evangelizers and enlighteners of their own countrymen is, in the estimation of every missionary, of the *very first* importance, that the cry from all parts of our mission is, "give us more native helpers," and that this is the only theological school in the mission; and then let him be told, that notwithstanding our great need, there is not a missionary in Western Turkey, and certainly not one in Central Turkey, who can be spared to

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take the place of our departed brother without creating a still greater vacancy; and will he not readily perceive that an increase of missionaries is imperatively demanded?

Call to Young Men.

Are the young men in the colleges and seminaries at home waiting for a call? Strange if they can see no call in such open doors, such *demands* for labor! What constitutes a call, if not work to be done and a heart to do it? We know that the calls in our own country are loud, and we would not have one of them neglected. We wish there were a thousand young men ready to go forth to-day to the destitute portions of the South. Some of us also have lived at the West, know its need, and only at the evident call of God could be persuaded to leave its scattered sheep and its perishing multitudes. But why should any portion of God's work be neglected? When, in the late war, our President called for men, they were forthcoming; not merely for the army of the Potomac, but for that of the Tennessee and the Mississippi, for the Atlantic and the Gulf, for the North-west and for the Pacific. But for eighteen hundred years the great "Captain of our salvation," has been calling for men, a definite number of men, enough to "preach the Gospel to every creature." How long must it be before that call shall be filled up? Surely there are educated young men enough in our land to supply both the home and the foreign demand. Let them only feel that this work *must be done*, as they felt that the work of the suppression of the rebellion must be done, and how long would there be any vacancy? O, how soon, then, would Jesus lead on his followers to victory!

Encouragements at Marsovan.

The work at our station, and at some of our out-stations, is more than usually encouraging. Our Sabbath congregations are large and attentive, amounting sometimes to over two hundred. During the year, the Sabbath school which is held in our chapel, commencing soon after sunrise, averaged nearly a hundred. In addition to this, we have in different parts of the city two mission Sabbath schools, at which, not unfrequently, seventy or eighty are present, most of them children from Armenian families. We believe these are doing a great deal of good. The children learn the catechism, and numerous hymns and verses of Scripture, which they carry with them to their homes, and thus introduce the leaven of the gospel; and from the parents of such we receive almost constantly new accessions to our congregation. Our women's meeting is also very encouraging. From fifty to sixty are often present, many of them listening, at times with tearful interest, and we hope that one or more of them have passed from death unto life. Our common schools are prosperous and exerting a good influence. Besides the large number of children who are instructed, nearly fifty adults, mostly women, receive instruction at their homes; and during the winter, some fifteen adult men are attending an evening school. But one thing seems wanting—*the work of the Holy Spirit.* We felt that your circular was very timely. We hope to have meetings every day next week, and we trust that there is, this week, a good deal of secret prayer. We long to have souls asking what they shall do to be saved; and we rejoice to know that at this season, and we trust this year more than ever before, we are being remembered in the united and earnest prayers of God's people.

Syria Mission.

TRIPOLI.

(46 miles N. N. E. of Beirut.)

LETTER FROM DR. POST, JANUARY 18, 1866.

DR. POST had recently visited the northern part of his station field,—Safeeta, Hums, &c.

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At Hums, the brethren "are in a healthy spiritual state;" four new members were added to the church, and six or eight persons are "in an inquiring frame of mind." Reference is made, in the letter, to the case of a young man "of decided ability and gifts," in whom the missionaries feel much interest. He declares a wish "to be a Protestant, and if God will, a minister of the gospel;" and his wife seems even more earnest than he.

Safeeta—Sore Trials.

Matters at Safeeta are still in such a state as to command much interest. Dr. Post writes:

Affairs at Safeeta continue very unpromising in worldly respects, but not less interesting in a spiritual point of view. The Moslem Governor has received unheard-of bribes to induce him to exterminate the sect; and no matter how clear the case may be, he will not give them a hearing, however violent and merciless the treatment they experienced from their enemies. The general famine which has overspread that region, owing to the locusts and the cholera, is thus aggravated to the last degree. Merciless Turkish soldiers are quartered on the Protestants, eating all their food, which is scanty enough, and distraining even their miserable cooking utensils, that they may sell them for barley for their horses. The people are reduced to the extreme of wretchedness and want. Many of them have not a measure of wheat or barley left in their houses, and live from day to day on what they can beg or borrow. Could their case get a hearing, we have no doubt it could be shown that they have long ago paid the debts charged upon them, but as yet all efforts to get relief for them from Government have proved unavailing.

Stability of the Protestants.

Perhaps these severe afflictions are designed to give them a thorough trial, and make them strong and effective followers of Christ. Certain it is that all our most sanguine hopes of their stability have been exceeded, and they remain, to all appearance, decided Protestants, after nearly a year of trial, such as it has before been the lot of but one community in Syria, that of Hasbeiya, to bear. Not all, or most of them, give us any hope that their hearts are renewed, but some, both of the men and women, seem to have a decided hope in Jesus. The time for the admission of these new believers to the church has not come, but I have hope respecting five or six at least, that they have found peace in believing, and will be added to the church visible, perhaps during the current year.

The school is a decided success. I have not seen elsewhere such diligence and activity in study. Even the shepherds take their tracts and primers, and study while leading their flocks to pasture and water.

I cannot but hope good things from this community, although a sickening sense of their degradation and misery always takes hold of me when I return to their unhappy village. We intend to open a school for girls in a short time. They beg very earnestly to be taught.

BEIRUT.

LETTER FROM MR. H. H. JESSUP, FEBRUARY 7, 1866.

Joy in the Work.

AFTER ten years of service, in "proverbially a hard field," and after the experience of many trials, Mr. Jessup writes, as will be seen, in strong terms, of the joys of the work to which he has devoted his life; blessing God for the privilege of engaging in it, thanking the Board for sending him to Syria, and exclaiming, "Would that the young men in our Seminaries [at home] knew what a blessed work this is." His letter presents a very interesting glance at the progress and the prospects of the cause in Syria, as well as the happiness found in the work; and the attention of young men, especially, is invited to his statements.

Ten years ago to day, I first set foot on the soil of Syria. I looked forward to the missionary life as the happiest on

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earth, and have not been disappointed. I have yet to see or hear of the station in life for which I would exchange that of a missionary. Syria is proverbially a hard field of labor; everything is opposed to the gospel; the religious sects are so numerous, and so well organized, that every man stands in an attitude of defense and antagonism; society has crystalized into spheres, like the geodes of Lebanon quartz, hollow, and hard as adamant, and nothing but the fire and the hammer of the Holy Spirit can break it in pieces; there is not a missionary on the ground whose faith has not been tried in the crucible of disappointment; yet there is not one who is not happy and hopeful in his work.

Trials and Joys.

The work has its trials, but its joys are far greater. The saddest scenes I have witnessed, during ten years in Syria, have been when missionaries have been obliged to *leave the work* and return to their native land. There are trials growing out of the hardness of the human heart; our own want of faith; the apparently slow progress of the gospel; and the heart crushing disappointments, arising from broken hopes, when individuals and communities who had promised well, turn back to their old errors, like the dog to his vomit. But of joys it is much easier to speak;—the joy of preaching Christ to the perishing; of laboring where others will not labor; of laying foundations for the future; of feeling that you are doing what you can to fulfil the Saviour's last command; of seeing the Word of God translated into a new language; a Christian literature beginning to grow; children and youth gathered into schools and seminaries of learning; and even sects which hate the Bible, obliged to teach their children to read it. Then there is the joy of seeing souls born into the kingdom of our dear Redeemer, and churches planted in a land where pure Christianity had ceased to exist; and of witnessing unflinching steadfastness in the midst of persecution and danger, and the triumphs of faith in the solemn hour of death. These are a few of the joys which are strown so thickly along our path that we have hardly time to think of sorrows and trials and discouragements.

Progress.

During the past ten years we have had one year of civil war and one of pestilence, but the work has moved steadily forward. In 1856 there were but three Protestant churches, with a membership of less than seventy; now there are six churches, with nearly one hundred and fifty members, and one native pastor has been ordained. Then, few books of any kind were sold; now, thousands of Scriptures and religious books are sold annually. Then, there was one printing establishment in Syria besides our own; now there are seven. Then, there were two Protestant high schools in Syria, with thirty pupils; now, there are seven such schools in Beirut and vicinity, with about three hundred pupils. Then, there were some fifteen common schools, with about five hundred children; now, there are not less than fifty common schools, under Protestant auspices, with not less than two thousand pupils. And in addition to these, the Druzes, Greeks and Maronites have large and flourishing high and common schools, teaching thousands of children to read.

But mere statistics cannot give an adequate idea of the spread of the truth in Syria. The increased distribution of the *Bible* is undermining error on every side. There are voweled Testaments among the Moslems, and there are Bibles among the monks in Greek and Maronite convents. The number of novices in the various convents is greatly on the decrease. Ritualism is losing its hold in many of the sects. There are Mohammedans who eat during the day time in Ramadan, and Greeks and Papists who eat meat in Lent. In the large Greek boarding school in Beirut, under

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priestly control, the students are to have meat daily during the approaching Lent. The students and teachers have read in their Testaments that "not that which goeth into the mouth defileth the man," and they cannot see the force of eating fish for weeks when meat is much cheaper. May the Spirit be poured out on this people, that they may not lapse from credulity into infidelity. They are giving up the old, may they put on the new man in Christ.

A Word to Young Men.

It is still seed-sowing in Syria; we may not live to gather the harvest; but we and they who reap shall yet rejoice together. Would that the young men in our seminaries knew what a blessed work this is! The Lord calls for laborers, and he pays his laborers well,—even an hundred fold more in this present life. We may give up all for him, but we lose nothing.

I bless the Lord for the privilege of being ten years on missionary ground; I thank the Board for sending me here; and I cannot ask a greater blessing for the young men in our theological schools, than that they may become foreign missionaries. The Lord has promised to be with his people alway, if they obey his last command, and it is well to take him at his word.

Mahratta Mission.—Western India.

KHOKAR.

(About 30 miles N. of Ahmednuggur.)

LETTER FROM MR. BRUCE, DECEMBER 23, 1865.

Building a Chapel.

MR. BRUCE notices, in this letter, the dedication of a new chapel at Takli, four miles from Khokar, an event in which special interest was felt on account of the difficulties which had been experienced in erecting the little building. The great difficulty was in procuring timber, owing to the opposition of those in authority in the village. After eighteen months of fruitless effort, a part of the needed timber was bargained for, standing, in a village fourteen miles away. But now the superstitious fears of the laboring classes were worked upon; they were told that the trees were inhabited by demons, and for some time no one could be found to cut them. At length an intelligent contractor undertook the work, and his men, at first very fearful, when they found that no harm came to them, soon completed it; and then a change of feeling, or at least of conduct, occurred at Takli. Mr. Bruce writes:

Although only a portion of the necessary timber was yet secured, I decided to commence the work of building at once, trusting to Providence to provide the remainder. The people of Takli, seeing that their opposition was no longer of any avail, became thereafter as friendly as they had before been opposed. Trees were offered for sale, and the pateel (headman) gave one tree as an offering to the work of the Lord. They also gave all the earth and stones that were required for the building; and the teacher informs me that they have of late frequently invited him to come to them and give them instruction.

A Self-sacrificing Teacher.

Sakharamjee, the teacher, was in high spirits on that dedication day. On our arrival he said: "We (the Christians) have been so busy preparing for you that we have not eaten our bread." For more than two years he has gathered his little school under a large tree, and there has given them instruction from day to day. He has not been insensible to his wants, but seeing the difficulties in the way of building, has never uttered a murmur of complaint, but has, rather, looked to God for help, and prayed for shelter for his little flock. God has heard his prayers, and his heart is as full of joy as if his modest little chapel were the finest church in the world.

Economy.

The cost of the building was about two hundred rupees, ($100.) It was erected at as little expense as is consis-

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tent with durability. For the sake of economy, it was designed for the threefold purpose of chapel, school-house and teacher's house. Could the most scrupulous ask for greater economy? Its outside dimensions are twenty-five feet by twenty, and twelve feet high. The walls are of mud, the floor is of mud, and the flat roof is of mud, supported by three rows of posts. One end is partitioned off for the teacher's house, giving him a single room, seventeen feet long and eight feet wide, and leaving the interior of the chapel and school-house only seventeen feet by twelve. Humble as it may appear, we regard it with great satisfaction, and thank the Lord for the success which has at length crowned our efforts. May it please him to bless the instructions that shall there be given, to the salvation of souls.

Visiting the Villages—Magic Lantern.

We have been five weeks living in tents in the villages, and are having a very pleasant time. Generally the people receive us cordially, and listen attentively to what we have to say. Occasionally they are distant, and are evidently glad when we rise to go. I have made some use of the magic lantern to attract them and collect them together, and have had some very large and interesting audiences. On one occasion, four or five hundred persons assembled to witness the exhibition, most of whom I could not otherwise have reached; and I preached to them salvation through Jesus Christ, from the temple of Marootee, the monkey god.

Two letters of later date than the foregoing have been received from Mr. Bruce, one of which, (January 2,) reports unpleasant but not very serious difficulty with the people of some villages which he visited in company with a native pastor, growing out of "the water question,"—the unwillingness of the people to allow Christians to take water from the public wells. The other communication, (January 8,) contains a report of his station for the year 1865. It had been a year of too much "spiritual coldness," and of an unusual number of deaths among the Christians of the district, seven members of the churches having died. Three of the four churches have no pastors, and the number of members in these is now but thirty-six, two less than at the beginning of the year. There are five schools, but the number of pupils "has not been large." Twelve native catechists and teachers "have been employed in preaching in the villages, as much as circumstances would permit," regular Sabbath services being held in nine different places. The district embraces seventy-three villages, each of which is assigned to some helper, and "it has been their *aim* to visit every village in the district at least once a month." These helpers have preached during the year, in all, 2,149 times, to an aggregate number of 26,186 hearers. They meet with many trials, growing out of the caste prejudices of the people, but "they speak cheerfully of them, and seem willing to endure them for Christ's sake."

Madura Mission.—Southern India.

DINDIGUL.

(38 miles N. N. W. of Madura.)

Letter from Mr. Chester, January 3, 1866.

The concise and clear statements of this communication, respecting the progress and prospects of the work at Dindigul, are very gratifying, especially the statements respecting the usefulness of native helpers, and their interest in the work. Evidence seems constantly increasing, from various mission fields, that native converts, though by no means highly educated, may be employed in making known the truth and laboring for the conversion of their fellow countrymen, with great advantage not only to the work at large, but to their own Christian character. What Mr. Chester says of his medical practice, and the advantage which it gives him, is commended to the attention of young pious physicians. Why should we not have more such laborers in the mission fields?

Progress.

We have had, in the Dindigul field, for the year 1865, a gain of three congregations over 1864, with an increase of eighty-five in the total number of

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members of congregations, and eighteen in the total of church members. We have three more schools than in 1864, with a total of fourteen more scholars. This increase is so small only because the year has been one of famine in my whole district, and parents have had to employ their children in work in the fields and on the roads, more than at any time before since I have had charge of the station.

We have sold twenty more Testaments, forty-six more Scripture portions, and one thousand six hundred and fifty-five more tracts than last year; but taking Christian school books also into account, our sales have amounted to one hundred rupees more; in all, one hundred and forty-three rupees. We have spent twenty-seven days more in the itineracy than in 1864, visiting two hundred and thirty-nine more villages, and having a total of fourteen thousand more hearers.

Medical Practice—The Cholera Carried from a Festival.

I have had, at my dispensary, 1,252 more cases than last year, the total number of patients having been 4,596. This is the attendance for the 130 days on which I have had the dispensary open. I see special cases any day, when I am at home, but have only Wednesdays and Saturdays as regular dispensary days.

In one of my former letters I spoke of a great heathen festival, held at a village five miles from Dindigul, called Tahdi-kombo. It is held annually, the last of October. This year, cholera was taken from that feast to more than one hundred villages in the Dindigul district, and perhaps to a thousand others in different parts of our mission field. I have not seen so much cholera since I have been in India. In the town of Dindigul, I attended over seventy cases, and we sent out medicine from the dispensary to more than three hundred cases in the villages at or near which we have catechists. In one village, where we have a congregation and school, seventeen recovered, out of twenty-one cholera cases where our medicine was used; and the four cases of death were of those who sent for medicine after the state of collapse was fully established.

I have free access to every house in Dindigul. I have been into the inner room of the most prominent and wealthy brahmin living there, and have also been called into the family rooms of some of the most wealthy of the Mohammedans. And wherever I go in my station district, I find the powerful influence of the dispensary, not only in securing polite and kind treatment for myself, but also for our native pastor and all the catechists.

As I have written before, I do all in my power to lessen this medical part of my work, but to give it up is simply an impossibility. I could not live in any part of our mission district, or in Southern India, and give it up; I would not if I could; for I am convinced that I do more for our common Master, and our mission, by undertaking it, and follow more in His steps who was the great missionary and the great physician.

Schools—A Brahmin Pupil to be Baptized.

My schools are giving me increased satisfaction, and the one on the compound has not been in such good condition as now since I have had charge of the station. A young brahmin from my English school, of high caste even among the brahmins, has applied to me for baptism, and will be baptized in a few weeks. Even the knowledge of his being inclined to accept Christianity has caused the removal of two promising lads of my first class, from Dindigul to Madura; and his baptism will probably break up the school for a time. But it will take place, nevertheless, and the lad will probably be sent to our seminary at Pasumalie, to prepare for catechist's work. He says, now, that he wishes to tear off his cord and preach in the brahmin street.

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The New Congregations.—Helpers Doing Well.

In the three congregations formed during the year, I have much to encourage me. They are in a part of the district where I have previously had no congregations, and the present prospect in that direction indicates, that we shall have a large accession to our numbers during the new year upon which we have entered. I see the Lord's hand, most plainly, in this new movement. I have thought well of the Dindigul helpers ever since I have known them, but I have not before seen them more happy or more engaged in their work. The work they accomplished in the itineracy was truly praiseworthy. Day after day, these men walked from ten to twenty miles, visiting often, as an average to each man, five villages a day. Through the year they have done good work; and I have not myself been more happy in my work at any time since I have been in India. But do send out more men to occupy our field. What can I alone do in the 1,000 villages of my station district?

MISCELLANIES.

A Visit to Mongolia.

Letter from Mrs. Gulick.

The following letter, interesting in itself, will be perused with the more interest because relating to a country and a people not much known to most readers. It was written to friends, in September last, by the wife of Rev. John T. Gulick, of the North China mission, now occupying a new station at Chang-kia-keu. One allusion will be better understood when it is remembered that the writer was an English lady, married to Mr. Gulick at Canton.

Scenery.

In my last letter I promised to tell you a little about my trip into Mongolia. We started from Chang-kia-keu, Aug. 9. For fifteen or twenty miles we were continually ascending, and sometimes up hills so steep that we were obliged to walk, as two horses could not, without much difficulty, draw us up. The scenery was grand and varied. On one hand the deep ravine, on the other the dizzy mountain heights; the huge stones of some standing out in all kinds of fantastic forms, as if ready to roll down upon us, the more gentle slopes of others covered with scanty vegetation.

About fifteen miles from Chang-kia-keu, on the highest ridge of a mountain range, standing on the great wall, we feasted upon scenery far surpassing in grandeur and beauty anything I had before beheld. On the right and on the left were fertile valleys, interspersed with refreshing streams, and many ranges of low hills, some barren and rugged, some covered with varied cornfields, the cultivators and fields alike ready for the harvest. Beyond, hill above hill, mountain above mountain arose to view, till mountain and sky appeared so to blend that it was difficult to distinguish the one from the other.

We enjoyed this view under two different aspects, the one in the evening, with a bright clear sky and glowing sunset, the other in the early morning, after a heavy rain. The sky where we were was clear and bright, except when a passing cloud, higher than the rest, swept past us like a mist; around and below were clouds of varied hues, from brilliant white to sober grey, rolling along the sides of the mountains and over the hill tops.

Losing the Way.

After we had traveled about thirty miles we came to Mongol habitations. There, Mr. Gulick bought a good horse for about £2, and we sent the cart back, and performed the rest of our journey with our horse and donkey only, and without a guide. I had made large saddle bags, in which we carried our bedding and the few things we needed. On Saturday we took the wrong road, and did not find out our mistake till about sunset, when we

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came in sight of a Mongol temple and several Mongol tents. We begged a night's lodging of the priests, who treated us very kindly, and did all they could to make us comfortable. We spent the Sabbath there, and on Monday morning one of them conducted us to the right road.

Commerce—A Storm.

Although the country appeared to us thinly populated, the well-worn roads, in all directions, show that there must be a great deal of traffic. On one day we passed fourteen or fifteen trains of bullock carts, laden with soda and other things, each train having about one hundred or more carts.

On Monday we had much difficulty in keeping or regaining the right road, and should not have succeeded had it not been for the kindness of the Mongols, who could generally understand Chinese and were always ready to show us the way.

The ride in the afternoon of Monday took them through a very swampy place, after which they encountered a heavy thunder storm, while they were on an elevated plain, not far from the level of the clouds, with the white lightning playing almost horizontally along the hills close by them. The storm, which did not pass over their heads, was followed by a cold, damp, and dark evening, in which they were belated; and when at last they came to an inn, they were refused lodgings, and were obliged to go on still further, to a second inn.

The People Friendly and Honest.

For the next two days of our journey, we managed to keep the right road, with the help of the friendly Mongols, of whom we frequently inquired the way. Much we enjoyed traveling over those vast pasture lands, often amidst beautiful flowers, reminding me of dear Old England. There were the pretty blue and white campanula, the forget-me-not, wild thyme, mint, the brilliant blue larkspur, dandelion, thistles, buttercups, and many other flowers, scattered with profusion all around. We passed many Mongol huts or tents, and large droves of horses, camels, cattle and sheep, but often traveled many miles without seeing a human being, the country here is so thinly inhabited.

You may be surprised that we dared to venture alone in that way, and were not afraid of robbers. There was no cause for fear amongst the honest Mongols. The very way in which they live, in huts far apart, without the least protection, shows the confidence they have in each other. In a lonely spot we saw three men's heads, in wooden frames on the tops of poles. These, we were afterwards told, belonged to some *Chinamen*, who were beheaded for committing a robbery in that place. Near Tolonnor we saw two more Chinamen's heads, which had been cut off for the same reason.

Tolonnor.

August 17th, we arrived at Lama Mian, (Buddhist Temple,) or Tolonnor. This is a place of some commercial importance, situated about two degrees north of Peking. The trade is carried on almost exclusively by the Chinese; no Mongols living in the Chinese town. For two or three hours, followed by a large crowd, we were going all over the town, seeking for an inn. At every place we went into that looked like an inn, they assured us either that it was not an inn or that every room was occupied. We at last went to the Mandarin's government office. Three officers were sent with us to one of the inns, where, disregarding the vehement protests of the innkeeper, they allotted to us a vacant room. When the innkeeper found he could not turn us out, he became very polite and tried to make us comfortable. This was the only place where they showed any ill will towards us. It is probable that some traders had been trying to establish themselves there, against the will of the Chinese merchants and Mandarins.

Buddhist Temples—Vestments and Forms Reminding of Rome.

The large temples from which the place derives its name, are situated on elevated ground, about half a mile from the town. There are two main buildings, more than one-fourth of a mile apart, each surrounded by several hundred priests' residences, and smaller temples. These Buddhist temples of Mongolia are like the monasteries of olden time, the chief seats of learning, and preservers of the literature of the

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country. The priests, like those of the Romish Church, take a vow of celibacy, and there is much also in their mode of worship which reminded me of what I have heard and read of the Romish ceremonies. We went to the principal temple at their worshiping time. There were about fifty men and boys in long yellow surplices, made just after the fashion of clergymen's white ones. These were seated in two long rows, facing each other. The eldest sat nearest to the "altar," above which was an image of a goddess;—not of the Virgin Mary, but I dare say it was as much like her as many of the images of her. On the altar table there were fruits and cakes, and a pot of burning incense. At the head of the two long rows of priests and choristers were two large vacant chairs, or thrones, on one of which was a hat and surplice, like those worn by the priests, and before it a table, with millet and other things upon it. I suppose these must have been to feed the soul of the departed priest while in purgatory. Near this chair sat an aged, grey-haired priest, who conducted the ceremonies. He also had a table before him with millet on it, which at intervals he solemnly sprinkled towards the vacant chair. He started a chant in a low bass voice, the others gradually joined in, and soon, from a low deep murmur, their voices rose to a cheerful song, which in its turn gently died away, though in time and tune they kept harmoniously together. The effect was grand. Between the chants, or prayers, were the beating of drums, the ringing of a bell, the blowing of trumpets, and occasionally a long, deep, mellow blast from two large horns, each ten or twelve feet long.

In the midst of one of their prayers, a priest, bearing a chalice of holy water, sprinkled a few drops towards each one as he passed. Some reverently held out one hand to catch a drop, and then put it to their lips. At a given signal they all put down their musical instruments, and arose and put on their hats. Thus clad in hat and surplice, they presented an imposing scene. Their hats are made of yellow velvet, with a feathery-like row of wool at the top. There was one thing which struck me,—the very apparent heartlessness with which they went through the whole service. And no wonder. All their chants and prayers are in an unknown tongue, the Latin of the Buddhists, probably Sanscrit.

Images of Saints—Rosaries—Relics.

There were several images of their "Saints" in the temple. We did not see them worship these, but have been told that they sometimes do so. The priests say they are holy men who have gone up to heaven. They laugh at the idea that the image can hear them, but say they pray to the god or saint whom the image represents.

All the Buddhist priests, and many Buddhists who are not priests, use rosaries. We did not see them used in their public worship. The Buddhists have, like their brethren the Roman Catholics, their sacred relics and shrines, such as Buddha's tooth, toe nail, &c. One hundred and fifty or two hundred miles from here is a celebrated shrine, where they say there is the print of Buddha's foot. Thousands of pilgrims visit it every year.

Praying Machine.

At the entrance of the temple, just outside the door, was a praying machine, around which was engraved some of their sacred writing, I suppose prayers. Each one, as he passed, gave it a push, which made it spin round two or three times. This strikes us as a very ridiculous mode of praying, but is it not as sensible and efficacious as the (to them) meaningless sounds they had just been chanting, as the Latin prayers of the Romanists, or as the words uttered by the lips alone, of many professing Christians?

Religious Sentiment—The Women.

The Mongols are much more attached to their religion than the Chinese. All the education they receive is from the Buddhist priests, who, we are told, instruct a great number of youths at the temples. The women are left untaught as far as book learning is concerned, but they do not live in the artificial way that the Chinese women do. They assist their parents or husbands to tend the flocks and herds, milk the cows and prepare the food; they

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often roam about, poorly clad and generally barefooted, but with faces beaming with health, content, and good nature. Those whom we met were neither bold nor affectedly shy, like the generality of Chinese women. They nearly always invited us into their houses to rest and partake of some refreshments, as did also the men.

Simple, Pastoral Habits.

The Mongols all live in a very simple way. Their flocks and herds furnish nearly all they need,—food, winter clothing, fuel, bedding, and even the walls and roofs of their houses. The milk they use in a variety of ways,—fresh, boiled, sweet, curdled, made into cheeses of different kinds, and cakes, made by drying it over a slow fire. They also make very nice cream cakes in this way. Milk and meat are their principal articles of food. They also use flour and millet, which they obtain from the Chinese in exchange for the products of their flocks and herds. Their summer clothing is obtained from the Chinese or Russians, in the same way. Their winter clothing is of sheep-skins, dried with the wool upon them.

The only thing I have heard of their manufacturing is a coarse kind of felt, which they make into mats and coverings for their houses. Even their wooden drinking cups, cooking utensils, &c., are all either Chinese or Russian. We have been told there are a few Mongols in the eastern part of Mongolia who cultivate the soil; the rest are entirely a pastoral people. They are not a wandering people like the Arabs, but live from year to year on the same spot. As they always settle in small communities, near water, they have sufficient pasturage for their cattle without going any great distance from their homes.

They seem as yet to be comparatively free from the proud, the deceitful, and the money-loving spirit, which so strongly marks the Chinaman. It is surprising that they have not been more corrupted by their intercourse with the Chinese, great numbers of whom traverse the country, far and near, for purposes of trade.

Language.

Their language is much better adapted for the rapid diffusion of knowledge than that of the Chinese. From east to west, a distance of more than forty-five degrees, from Manchuria to Independent Tartary, the same *dialect* is spoken, at least so we believe, from information given us by travelers and others. It is possible it may also be spoken in Independent Tartary, of whose language and habits I should much like some information. It is probable that the dialect of the southern Mongols, living on the borders of Thibet, India and Caboul, may differ from the rest, but we have been told that those who have settled in Russia, called the Buriats, still retain the same language, and primitive mode of life.

Their written language is, we are told, very easy. Instead of being burdened with so vast a number of symbols as to require a life-time of hard study to acquire it, like the Chinese, they have an alphabet with which they write the spoken language.

A Hopeful Field for Missions.

Living in small communities, far removed from the contaminating vices of a city life, engaged in employments that give much time for quiet meditation, and surrounded by the beauties of nature, they have much, I think, to prepare their minds for the reception of the gospel. It might appear to some that the ignorance of the people, as compared with the Chinese, would make them less ready to receive Christian truth. But the experience of missionaries in different parts of the world should lead us to expect a different result. The spread of the gospel amongst the unlettered people of Burmah, of the Sandwich Islands, of Madagascar, &c., has usually been much more rapid than amongst the more cultivated races of India and China. The superstitions of the Mongols are not entrenched behind a massive literature, like those of the Chinese, nor are their hearts lifted up with literary pride.

They are, as might be expected, a much more religious people than the Chinese. Although they themselves live in poor, small huts, enjoying only the bare necessities of life, their temples are more handsome and better kept, and their priests better provided for than those of their richer neighbors, the Chinese. They do not think it too much to go one hundred or two hundred miles to worship at their

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temples. What might we not hope from such a people, if brought to a knowledge of the truth and led by the Spirit of God?

No Missionaries.

In all this vast and interesting country of Mongolia there has not been, and is not, one messenger of Christ. Some years ago, two missionaries, belonging to the London Missionary Society, resided for some years in the south-eastern part of Russia, laboring among the Buriats; but at the time of the Crimean war they returned to England. They translated the whole of the Bible. This will be a valuable help for future missionaries, but in its present state we do not like to distribute it, the name of Buddha being used, we are told, for God.

I think the day is not far distant, when the whole of Mongolia will be open to Christian missionaries. Some parts are, already, for there are thirty or forty Russian traders residing in one of the principal cities, and there is nothing to prevent foreigners entering either from the Russian or Chinese frontier.

Who is willing to come to this benighted people? China cannot spare one of the few who are laboring in her densely populated country,—the number is far too few. Pray that God may put it into the hearts of some to obey this call and come amongst this people. Gladly would we go, but we feel it our duty, for the present, to remain at Chang-kia-keu. Since our Lord has prepared the way for us, and has enabled us to overcome all the obstacles and difficulties that stood in the way of our residing here, we may surely hope that he has some souls here whom he will enlighten and make his own.

Bibliographical.

Social Life of the Chinese; with some account of their Religious, Governmental, Educational, and Business Customs and Opinions, with special but not exclusive reference to Fuhchau. By Rev. Justus Doolittle, fourteen years a member of the Fuhchau Mission of the American Board; with over one hundred and fifty illustrations. In two volumes, 12mo, New York: Harper and Brothers, Publishers. 1865.

Whoever desires minute and carefully detailed information in regard to the social, intellectual and religious life of the Chinese, will find it in this book. There is very little of theory or speculation, but facts from which the reader will be able to draw his own inferences. The wonder is, that the writer, in the space of fourteen years, was able to gather up such an amount of information. The fact does great credit to his powers of observation. The work cannot fail to make all readers well acquainted with this remarkable people, and lead to a juster estimate of the difficulties with which the missionary has to contend, and to a more earnest desire on the part of all who love the gospel, to extend its blessings to the four hundred millions of China.

Some notion of the minuteness of detail exhibited in these volumes may be inferred from the fact that forty-eight pages are given to the forms and ceremonials connected with betrothal and marriage; and as many more to those belonging to funeral rites. One sees, from these examples, how the Chinese employ their time. The whole economy of social and religious life is all nicely adjusted, part to part, making up one grand system, thoroughly wrought into the habits and prejudices of the people from infancy.

The work already done in the interest of the gospel is summed up thus: "The present is not devoid of hopeful considerations that a much more rapid progress of the Gospel is near at hand. Twelve important centres of influence are now occupied as mission stations, ranging from Canton on the south to Peking on the north. In connection with all, or very nearly all of them, there are flourishing country stations, more or less numerous, and more or less distant. Nearly three thousand converted Chinese are scattered over an area of eight provinces, shedding their light in the thick darkness around them, to the glory of God. Probably over two hundred of them are regularly engaged in preaching the Gospel to their heathen countrymen, or teaching it in schools to the rising generation. Facilities for acquiring the general language, and several local dialects, are constantly increasing. A growing acquaintance with Western nations is fast humbling the char-

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acteristic vanity of the people and of the Government. Christendom has over fourscore of her sons in the field, proclaiming the tidings of salvation." p. 437, vol. II.

"In view of the fact that Saturday evening in the United States corresponds to Sabbath morning in China, let American Christians remember to pray regularly for the Chinese every Saturday evening — not to the omission of fervent prayer at other times." p. 436, vol. II.

FIVE YEARS IN CHINA; *or The Factory Boy made a Missionary.* The Life and Observations of Rev. William Aitchison, late Missionary to China. By Rev. Charles P. Bush, A. M., 18mo. Philadelphia: Presbyterian Publication Committee.

This is the record of a beautiful, a devoted Christian life. An accomplished scholar, the second in his class, a successful preacher at home, Mr. Atchison consecrated his fine talents and rare attainments to the service of Christ in a foreign land. He entered earnestly into his work, had secured a most thorough preparation, and was just entering on a noble sphere of useful labor when he was called to his reward. His was indeed a life "of strange providences." Mr. Bush has done his part well, and one cannot but thank him for this fitting tribute to a noble soul. We cannot do better than give the closing passage of this interesting volume, as condensing into a few words a sketch of the character of Mr. Aitchison.

"The prime elements of his power and usefulness are so clearly manifest in all the record of his daily life, that further attempts to elucidate them would seem superfluous. His sweet simplicity, his genuine good sense, his native politeness, his true benevolence, and above all, his devoted, constant piety—these, with God's blessing, lifted him from his humble sphere in the Norwich cotton mill, and set him among men of influence and renown; these made him the true friend, the prudent counsellor, the judicious and indefatigable worker, useful and beloved in every position which he was called to fill. Born in Scotland, educated in America, laboring and dying in China, he belonged to no one land alone, but to all the world, to God, and to heaven."

MONTHLY SUMMARY.

MISSIONS OF THE BOARD.

Western Turkey. — The arrival of Mr. and Mrs. Bryant, new laborers, at Sivas, should have been announced before. Mr. Bryant wrote December 25: "A Merry Christmas to you from the land of the morning. At eight o'clock at night, on the eighteenth of November, we halted on the top of the Sivas mountains, in the midst of the darkness and hidden by the falling snow. The path was covered, the guide off the road. While he ran around in search of it, we waited, to remember a hundred stories of misled travelers, and bodies found frozen in the morning. But before we could be very much troubled by such visions, the way was found, the guide was back, and groping to keep it, he led us forward, till the lanterns of the Sivas brethren were, in the Turkish phrase, 'pleasant to our eyes.' We are very happy here. The work all spreads before us, with its wants, long before we are able to throw ourselves into the midst of it."

Mrs. Bryant writes to friends: "We are longing, hoping and praying for a revival here. Hundreds in this city, I think, are intellectually convinced of the truth; but interest, worldly gain, and the difficulty of breaking away from their customs, are great barriers." Again she says: "One thing about our work here is very encouraging. The congregation has nearly doubled within a few weeks. We are impatient of our stammering tongues, and longing to be able to labor with these people."

Mr. Smith, of Marsovan, in a letter of Jan. 5, (p. 140,) speaks of the work there, at the station and some of the out-stations, as more than usually encouraging, with large and attentive Sabbath congregations, flourishing Sabbath schools, common schools, and women's meetings; but he

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dwells upon the overwhelming amount of work thrown upon Mr. Leonard, (who greatly needs relief,) and himself, since the death of Mr. Dodd, and asks: "Are the young men in the colleges and seminaries at home waiting for a call? Strange if they can see no call in such open doors, such *demands* for labor!"

Syria.—A letter from Mr. H. H. Jessup mentions the arrival of Dr. Bliss and family, from London, on the 2d of March. The rebellion in northern Lebanon still continued. The Maronites were making it a holy war, the priests promising paradise without purgatory to all who would fight against the Government. But Daoud Pasha, the Governor, was sustained by all the European consuls. "Even the French, the traditional protectors of the Maronites, have now turned against them." A cordon of troops would probably be drawn around the "holy mountain,"—which has long defied the Government and completely shut out the Word of God, and in which is the convent where Asaad Est Shidiak was martyred for his love of Christ,—and the rebels starved out. "Jesuits will no doubt write to Europe that this is a new persecution of the Christian sects, but this is utterly false."

In an earlier letter, (page 142,) Mr. Jessup writes strongly of his satisfaction and happiness in that work to which he has given his life in Syria, and in which, for ten years already, he has indeed experienced many trials, but "far greater joys." He presents a cheering view of progress during these ten years, though the field has been "proverbially hard;" and, like several other writers in this number of the Herald, turns to those at home who may engage in the same good work, and says, "Would that the young men in our seminaries knew what a blessed work this is! The Lord calls for laborers, and he pays his laborers well,—even an hundred fold more, in this present life."

A letter from Dr. Post, (page 141,) shows that the poor Protestants at Safeeta are still called to suffer severely, but, to all appearance, continue to stand firm.

This mission has met a severe loss in the death of one of its members, Rev. J. E. Ford. He was on a visit to the United States, on account of the ill health of Mrs. Ford, and died at Geneseo, Ill., after a few days of sickness, on the 3d of April.

Gaboon.—Mr. Bushnell wrote, September 25, that the examination of the schools, at the close of the quarter, was very satisfactory. The girls' school had averaged something over twenty scholars for the quarter, and the boys' school about the same number. One of the day scholars in the latter had been admitted to the church. "The congregations at the station continue to be good."

Mahrattas.—Mr. Hazen writes from Ahmednuggur, that his eldest daughter and one native woman were received to the church on the first Sabbath in January. The week of prayer was observed with much interest; a number of young men and girls in the schools were desiring to be received to the church, and there were "several other candidates." "Our meetings," he says, "are well attended and solemn. We are hopeful." Writing again, February 26, he states: "I baptized three adults yesterday, and admitted to the church, in addition, three who had been baptized in infancy. The same day Bro. Wood baptized two young men at a village ten miles north, who had been examined and accepted by the church here. Thus eight persons are added to the number of our church members, in the first church."

Letters from Mr. Bruce, of Khokar, (page 144,) give an interesting account of the building of a chapel under difficulties, at an out-station, mention interest excited in his village work by the use of the magic lantern, and refer to unpleasant trials growing out of "the water question."

Madura Mission.—Mr. Chester, (page 145,) reports, in the Dindigul station field, a gain during the year 1865, of three congregations, 3 schools, 85 members of congregations, and 18 members of the church. At the dispensary, he had prescribed for 4,596 patients, "1,252 more than last year," and his medical practice gains him "free access to every house in Dindigul." His schools give him increased satisfaction, and a promising young Brahmin pupil had applied for baptism. Of the native helpers he speaks well. He has never seen them more happy or more engaged in their

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work; but he cries out, still, for more help from America, asking "what can I alone do in the one thousand villages of my station district?"

Canton.—Four of the girls in Mrs. Bonney's school were baptized and admitted to the church, in January. In the absence of Mr. Vrooman, Rev. J. C. Nevin, of the United Presbyterian mission, administered the ordinances of baptism and the Lord's supper. Mrs. Bonney reports forty-three pupils in the school.

Fuhchau.—The report of the Fuhchau mission for 1865, mentions the addition of six members to the churches on profession of their faith. Mr. Peet wrote, November 24, that there was still encouragement at the Langpuo out-station, where a new inquirer has closed his shop on the Sabbath, and "seems very earnest and decided in his determination to worship the true God."

North China.—Mr. Chapin, (page 139,) notices quite an increase of women brought under missionary influence, one baptism and one excommunication from the church; dwells upon the importance of increasing the missionary force in China; and appeals strongly to young men at home, to consider whether they are not called to preach Christ among the heathen.

Sandwich Islands.—Mr. Coan, of Hilo, writes that the annual convention of teachers and church officers, for the districts of Hilo and Puna, held in December, was spirited and harmonious, and the reports of delegates were interesting. "Our benevolent and financial statistics," he says, "read thus. Contributions at monthly concert, $1,650; for church erection, $2,250; for native preachers, $390; total, $4,290."

Micronesia.—Mr. Emerson's report of his visit to the Micronesia mission, (page 133,) and the letter from Mr. Snow, (page 135,) will be found richly worthy of perusal. The statements in both these communications respecting the people at Strong's Island and the progress of true religion there,—while they have been left with neither missionary nor native helper to instruct them,—have been seldom surpassed in interest, when the circumstances are considered, even in the history of missions among the Pacific Islands. Among such a people, thus left to themselves, Mr. Emerson says: "I saw more of the modest, humble, industrious, thoughtful, inquiring, self-reliant, and Christ-like spirit than I had seen anywhere else in Micronesia." "That this people have simple, child-like confidence in God, is so apparent that no one can mistake it."

And when Mr. Snow can write: "They speak of about forty who have turned to God since my former visit. Six of these have died, and they hope, died in the faith. I counted ninety-three males and sixty females at church this morning, and it would have done your heart good to see the cleanness and comeliness of their attire."—When he can say of the congregation, on his first Sabbath there: "The richest part was the intensely interested look of the audience. Hungry for the Word of life, they devoured every syllable—seemed to swallow every word;"—it is not strange that he should add: "It was difficult, at times, to keep my heart and emotions in their place, when I looked upon the congregation and saw what God had wrought for this poor, filthy people. Formerly stupid as death, indifferent as the grave, they are now intensely interested in the word and the work of life." Mr. Snow received to the church not less than twenty-eight individuals during this visit to the island.

Senecas.—Mr. Curtis, of the Lower Cattaraugus station, writes that on the first Sabbath in April, they had "a precious day," admitting nine persons to the church, on profession of their faith; "all children of the church, baptized in their infancy." Mr. D. W. Pierce, native assistant, has been licensed to preach the gospel, and Mr. Curtis says, "The mission has never before looked so promising to me as at present. The Lord is with us of a truth."

OTHER MISSIONS.

Receipts of the Presbyterian Board.—The *Record* gives the receipts of the Presbyterian Board from May 1, to March 1, for the last three years, as follows:

Year.	From Churches.	From Legacies.	From Miscellan'a.	Total.
1865-6	$87,869	$13,782	$31,231	$132,182
1864-5	120,131	32,131	52,691	204,954
1863-4	71,738	19,567	33,907	125,213

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West Africa.—The *Missionary Advocate*, of the Methodist Episcopal Board, says respecting the mission in Liberia: "The brethren are everywhere prosecuting their work with commendable zeal, and with good success in several places. At Careysburg, an interior station among the natives, there prevailed quite an awakening among the people, and some were converted and added to the church. . . . The church at Mount Olive is composed of about forty-five native members, and has been gathered about two years. These native Christians are said to maintain their Christian profession well, and their influence on the surrounding savages is very obvious. . . . Upon the whole, we judge our Liberia Mission is operating more efficiently among the natives than ever heretofore. The Board has done everything required of them to give these missions to the natives success."

The *Record* of the (English) Church Missionary Society states: "The growth of the native church has absorbed much of our mission work in Sierra Leone, no less than nine of those spheres of labor which had been missionary stations having become native pastorates." The native church seems to be doing what it can for its own progress and consolidation, and also something to send the gospel to the heathen around. The society in England, however, still finds work to do, in the support of schools, as well as missionaries. "The churches of Pademba Road, Kissy Road, both in Freetown, and Wilberforce, a rural district, are still in charge of the Society, until the native church is able to take them up, and meet the expenses connected with them out of the Pastorate Fund. At each of these churches there is placed a native pastor, under the superintendence of one of the European missionaries, resident at Freetown."

Madagascar.—The *Missionary Magazine*, of the London Missionary Society, for March, states: "Our letters from Madagascar during the past month, though few, have borne gratifying evidence that, as it regards the state and progress of the mission churches, everything affords ample encouragement and cheering prospects to persevering labor." Rev. Mr. Cousins reports, of the church at Amparibe: "Present number of enrolled members, 580; increase from October, 1864, to November, 1865, 162." The average attendance at the day-school at his station is 170. The Magazine well remarks: "We should certainly affirm that any English church, even in the most favored locality, was strong and prosperous which consisted of members amounting to 580, of whom no less than 200 had been added for the year preceding." Another missionary writes: "The Great Master has been with us, bestowing his own blessing, so that it has been my joy to witness a gradually increasing church, and to see its members dwelling together in love and increasing in knowledge and zeal. During the past year, 72 members have been admitted into the fellowship of the church at Analakely, making the total number now upon our book, 318." More laborers are called for.

Indians in the United States.—The *Record* publishes resolutions of the Synod of the Pacific, requesting action by the national Indian Department, and by the Presbyterian Board of Missions, in behalf of our wasting Indian population, and presents the following statistics of the population, from the Report of the Commissioner of Indian Affairs.

In Washington, 14,800; Oregon, 10,471; California, 43,810; Arizona, 34,500; Nevada, 8,500; Utah, 18,400; New Mexico, 24,500; Colorado, 10,100; Dakota, 25,643; Idaho, 9,550; Montana, 10,002; Indian Territory, west of Arkansas, (we quote here by tribes, in some cases; the returns show a great decrease as the result of the late Rebellion, which was a terrible calamity to these tribes:) Seminoles, 2,000; Cherokees, 14,000; Creeks, 14,396; Choctaws, 12,500; Chickasaws, 4,500; several other tribes, 5,700. The remnants of tribes in Kansas, Nebraska, Michigan, New York, &c., are estimated at 54,450. Of these, the Omahas are 1,000; Winnebagoes, 1,900; Winnebagoes in Wisconsin, 1,500; Kickapoos, 238; Iowas, 294. The whole number of Indians in all the States and Territories is 307,842. In 1853, it was estimated by the Commissioner of Indian Affairs at 400,000.

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EMBARKATIONS.

Rev. IRA F. PETTIBONE, formerly connected with the Western Turkey mission, and re-appointed a missionary of the Board, being again at liberty to engage in the work abroad, sailed from Boston, March 28, in Steamer Africa, for Liverpool, on his way to Constantinople.

Rev. PHILANDER O. POWERS, formerly a missionary of the Board among the Armenians, and now re-appointed, sailed from New York, April 7, in the Steamer City of Baltimore, for Liverpool, on the way to his former station at Antioch, Central Turkey. Miss NANCY D. FRANCIS, of Newington, Conn., sailed in the same vessel, designated to Aintab, Central Turkey, to be connected with the boarding school for girls.

Rev. JUSTUS DOOLITTLE, heretofore of the Fuh-chau mission, and Mrs. LOUISA M. DOOLITTLE, of Galesburg, Ill.; and Rev. MARK WILLIAMS, of New London, Ohio, and Mrs. ISABELLA B. WILLIAMS, daughter of Rev. S. R. Riggs, of the Dakota mission, sailed from New York, April 7, in ship Samuel Russell, for Hong-kong, on the way to the North China mission. Mr. Williams was educated at the Miami University and Lane Theological Seminary.

DEATHS.

At Westboro', Mass., April 7, Rev. DAVID GREENE, for many years, formerly, an honored Secretary of the American Board.

At Geneseo, Ill., April 3, Rev. J. E. FORD, of the Syria mission. His son writes: "On Sabbath, the 25th of March, he preached five miles from town, and in returning, on horseback, was thoroughly chilled, which resulted in what the physician said was pleuro pneumonia, accompanied by congestion. He suffered much during the nine days of his illness, and his mind wandered a good deal; still he gave abundant testimony to his entire resignation to the will of God, and his unwavering trust in the free and full salvation of Jesus Christ."

At Canton, China, December 29, 1865, Mrs. HAPPER, wife of Rev. A. P. Happer, D. D., of the Presbyterian Board of Missions, and daughter of Dr. Ball, of the American Board. A missionary writes respecting her: "She had a most loving and fervent spirit, engaged in the Master's service. . . . There was in her a happy combination of qualities, by nature and by grace, fitting her for the missionary work; and although her health was feeble, she gave herself no rest. She was always intensely active in varied works of love. We shall not soon see her like again."

At Milan, Ohio, April 1, of congestion, after four days' illness, HOWARD W., son Rev. Lemuel and Mrs. Mary E. Bissell, of Ahmednuggur, Mahratta Mission; aged nine years and five months.

DONATIONS.

RECEIVED IN MARCH.

MAINE.

Aroostook Co.
Burlington, Cong. ch. and so. 14 00
Cumberland co. Aux. So. H. Packard, Tr.
Falmouth, 2d cong. ch. and so. 20 00
Hancock co.
Bluehill, S. P. Cain, 4 00
Kennebec co. Conf. of chs.
Richmond, Cong. ch. and so. 74 00
Oxford co.
Stowe, Cong. ch. and so. 6 60
Union Conf.
Sweden, A friend, 5 00
Waldo co.
Searsport, Cong. ch. and so. m. c. 6 60
York Conf. of chs. Rev. G. W. Cressey, Tr.
South Berwick, A friend, 1 75
131 35

NEW HAMPSHIRE.

Grafton co.
Campton, Cong. ch. and so. 4 90
Hillsboro' co. Aux. So. Geo. Swain, Tr.
Greenfield, Cong. ch. and so. 27 00
Merrimack co. Aux. So. G. Hutchins, Tr.
Chichester, Cong. ch. and so. 8 00
Henniker, Relig. charitable so. to cons. R. MYRICK an H. M. 100 05—108 05
Rockingham co. Conf. of chs.
Hampstead, Cong. ch. and so. m. c. 19 00
Hampton, Cong. ch. and so. to cons. Rev. J. W. DODGE an H. M. 50 00
Raymond, Mrs. S. P. Blake, 10 00—79 00
Strafford Conf. of chs. E. J. Lane, Tr.
Centre Conway, Mrs. Clarissa Towle, 3 00
Durham, Cong. ch. and so. to cons. N. WOODMAN an H. M. 134,58 less ex. 134 18
Moultonboro', Mrs. M. Dodge, 2 00
Sanbornton, Cong. ch. and so. 30,94, m. c. 15,86; 46 80
Sandwich, South cong. ch. and so. 25; North cong. ch. and so, 6; 32 00
Wolfboro, Cong. ch. and so. 6 52—224 50
Sullivan co. Aux. So. N. W. Goddard, Tr.
Claremont, D. M. Ide, 10 00
453 45
Chatham, Cong. ch. and so. 6 00
459 45

Legacies.—Dunbarton, Mary Emerson, by D. H. Parker, Ex'r, 175 00
634 45

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VERMONT.

Caledonia co. Conf. of chs.
St. Johnsbury, South cong. ch. and so. 40 08
Chittenden co. Aux. So. E. A. Fuller, Tr.
Burlington, 1st calv. cong. ch. and so. coll. 222,10, m. c. 28,95; 251 05
Franklin co. Aux. So. C. B. Swift, Tr.
Georgia, Cong. ch. and so. 13 00
Orange co. Aux. So.
West Randolph, Rev. C. C. Torrey, 5 00
Windham co. Aux. So. C. F. Thompson, Tr.
Westminster West, Friends of morals and missions, 63; Female miss. so. 46, to cons. IRA GOODHUE an H. M. 108 00
Windsor co. Aux. So. Rev. C. B. Drake and J. Steele, Trs.
White River Village, Cong. ch. and so. m. c. 25 00
442 13

MASSACHUSETTS.

Barnstable co. Aux. so.
Chatham, Cong. ch. and so. 18 00
Provincetown, Cong. ch. and so. 15 50—33 50
Berkshire co. Aux. So. James Sedgwick, Tr.
Curtisville, Cong. ch. and so. 9 00
New Marlboro, 1st cong. ch. and so. m. c. 9 10
Pittsfield, Maplewood institute, m. c. 100 00
Sheffield, Cong. ch. and so. m. c. 4 25
West Stockbridge, Benjamin Cone, a gift in the name of his deceased wife, 7,000 00
Williamstown, Williams College, m. c. 18 00-7,140 35
Boston, of wh. from a lady, 5; 2,462 45
Brookfield Asso. W. Hyde, Tr.
Ware, Rev. T. A. Lewis, deceased, 25 00
Essex county.
Andover, West cong. ch. and so. coll. 145,65, m. c. 15,21; 160 86
Danvers, 1st cong. ch. and so. to cons. J. C. BRAMAN and Mrs. E. P. KETTELLE, H. M. 245 00
Lawrence, A friend, 25 00
Marblehead, 1st cong. ch. and so. 67 00—497 86
Essex co. North Aux. So. William Thurston, Tr.
Amesbury and Salisbury Mills Village, Cong. ch. and so. 30 00
Newbury, 1st cong. ch. and so. 14 25
West Newbury, 2d cong. ch. and so. m. c. 21, less c'ft, 50c.; 20 50—64 75
Essex co. South Aux. So. C. M. Richardson, Tr.
Rockport, 2d cong. ch. and so. m. c. 30 00
Franklin co. Aux. So. L. Merriam, Tr.
Buckland, Cong. ch. and so. 21 05
Conway, Cong. ch. and so. gent. asso. 85,78, la. do. 69,58; 155 36
Gill, Cong. ch. and so. 5 74
Greenfield, 2d cong. ch. and so. 99,98, m. c. 15; Mrs. Sarah F. Blodget, 10; 124 98
Montague, 1st cong. ch. and so. 37,95, m. c. 47,43, with other dona. to cons. E. DEMOND an H. M. 85 38
Shelburne, Cong. ch. and so. gent. asso. 19,55, la. do. 18,35; 37 90
Wendell, Cong. ch. and so. 8 00
437 71
Less for printing reports, 27 87—409 84
Hampden co. Aux. So. J. C. Bridgman, Tr.
Monson, A. W. Porter, 300 00
Hampshire co. Aux. So. S. E. Bridgman, Tr.
An old friend, 500 00
Cummington, Village cong. ch. and so. 17 70
Hadley, Russell benev. so. m. c. 59 68
Haydenville, Cong. ch. and so. with prev. dona. to cons. JAMES KEAN an H. M. 35 26
Northampton, 1st cong. ch. and so. m. c. 280,83; Edwards cong. ch. and so. 140,41; 421 24
Southampton, Delano Bartlett, 10 00
Williamsburg, 1st cong. ch. and so. 35 97-1,079 85
Middlesex county.
Cambridgeport, Stearns chapel, m. c. 4 41
Dracut, 1st cong. ch. and so. m. c. 3 00
East Cambridge, Ev. cong. ch. and so. m. c. 10 04
Framingham, Hollis ev. cong. ch. and so. (in part,) 340 00
Malden, 1st trin. cong. ch. and so. 85,80; A friend, 1; 86 80
Marlboro, Union ch. and so. to cons. WILLIAM STETSON an H. M. 150 00
Medford, 1st trin. cong. ch. and so. 189 10
Somerville, 1st orth. cong. ch. and so. 333 00
Sudbury, Cong. ch. and so. coll. 106,50, m. c. 40,51, less c'ft, 50c.; 146 51
Waltham, Trin. cong. ch. and so. coll. 163,13, m. c. 11,87, to cons. ISAAC WARREN an H. M. 175 00
Wayland, Sarah Tuttle, for Mahratta mission. 25 00-1,462 86
Norfolk county.
Roxbury, Vine st. cong. ch. and so. m. c. 33; Eliot cong. ch. and so. m. c. 18,26; 51 26
Sharon, Cong. ch. and so. m. c. 18 45
West Roxbury, South ev. cong. ch. and so. m. c. 43 95
Wrentham, 1st cong. ch. and so. m. c. 5 25—118 91
Old Colony Aux. So.
Fairhaven, Ephraim Pope, 5 00
Palestine Miss. Asso. E. Alden, Tr.
South Braintree, Cong. ch. and so. m. c. 6 51
Plymouth co. Aux. so.
Marshfield, 1st cong. ch. and so. 35 50
Taunton and vic. Aux. so.
Rehoboth, Cong. ch. and so. 20 00
Worcester co. Central Asso. E. H. Sanford, Tr.
Douglas, 1st cong. ch. and so. 11 00
Webster, 1st cong. ch. and so. 172 00—183 00
Worcester co. So. Aux. So. W. C. Capron, Tr.
Milford, 1st cong. ch. and so. 75, less ex. 25c.; A. G. Underwood, 15; 89 75
Sutton, Cong. ch. and so. 134 25
Upton, 1st cong. ch. and so. m. c. 5 00—229 00
14,104 36
Chelsea, Winnisimmet cong. ch. and so. m. c. 25,05; Broadway cong. ch. and so. m. c. 5,86; 30 91
14,135 27
Legacies.—Auburn, Fanny Harrington, by A. Knowlton, Ex'r, 242 63
Rowe, Solomon Reed, (legacy and int.) by S. H. Reed, Ex'r, 425 00
Rutland, Hannah Smith, by J. T. Rood, Ex'r, 1,309,74, less ex. 6; 1,303 74
Shelburne Falls, Ira Arms, 150 00-2,121 37
16,256 64

RHODE ISLAND.

Little Compton, United cong ch. and so. m. c. 24,11; male and female miss. so. 65,23; 89 34
Providence, Beneficent cong. ch. and so. 418,46; A friend, 6; 424 46—513 80

CONNECTICUT.

Fairfield co. East, Aux. So.
Brookfield, Cong. ch. and so. 21 25
Stratford, G. Loomis, 5 00—26 25
Hartford co. Aux. So. E. W. Parsons, Agent.
Avon, Cong. ch. and so. m. c. 10 15
Bristol, Cong. ch. and so. gent. asso. 38 50
Broad Brook, Cong. ch. and so. 47 50
Enfield, 1st cong. ch. and so. 110 00
Hartford, Centre cong. ch. and so. m. c. 36,85, less c'ft, 75c.; Asylum Hill cong. ch. and so. 30,93; A friend, by J. B. Hosmer, 75; J. B. 1; 143 03

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South Windsor, A friend, 25 00
Thompsonville, James Ely, 5 00—409 18
Hartford co. South Conso. H. S. Ward, Tr.
Middletown, 1st cong. ch. and so. gent. and la. asso. (in part) 168,01, m. c. 20,39; 188 40
New Britain, Centre cong. ch. and so. 205,71, less ex. 50c.; 205 21—393 61
Litchfield co. Aux. So. G. C. Woodruff, Tr.
Harwinton, Cong. ch. and so. with prev. dona. to cons. Rev. C. H. BISSELL an H. M. 50
Sharon, 1st cong. ch. and so. 153 54
Winchester Centre, A friend, 10 00—163 04
Middlesex Asso. John Marvin, Tr.
Killingworth, Cong. ch. and so. m. c. 10 90
Lyme, 1st cong. ch. and so. 19 10—30 00
New Haven City, Aux. So. F. T. Jarman, Agent.
Centre cong. ch. and so. 70,60; 3d cong. ch. and so. m. c. 47,35; Davenport cong. ch. and so. m. c. 10,93; Ladies' Durand so. 10; United m. c. 8,35; 147 23
New Haven co. East, F. T. Jarman, Agent.
Guilford, 1st cong. ch. and so. 105 16
Northford, Gent. asso. 29,55; la. do. 25,50; 55 05
North Haven, Cong. ch. and so. 75 00—235 21
New Haven co. West Conso. E. B. Bowditch, Tr.
West Haven, Cong. ch. and so. 134 79
New London and vic. and Norwich and vic. C. Butler and L. A. Hyde, Trs.
Stonington, 2d cong. ch. and so. m. c. 10 00
Windham co. Aux. So. Rev. S. G. Willard, Tr.
Hampton, Cong. ch. and so. 60 75
Westminster, Rev. H. Dyer, 10 00
Willimantic, Cong. ch. and so. m. c. 26,17, less c'ft, 50c.; 25 67—96 42

1,645 73

Legacies.—Windsor, Archibald McCall, 2,557 77
Less tax on legacy of Mrs. L. H. Fitch, Willimantic, received in December, 1865, 6 00-2,551 77

4,197 50

NEW YORK.

Auburn and vic. Aux. So. I. F. Terrill, Agent.
Fulton, Hannah T. Griswold, 15 00
Genoa, 1st pres. ch. 72,16, m. c. 9,33; 81 49
The Square, T. H. Phelps, 10 00
Union Springs, Pres. ch. 35 00—141 49
Buffalo and vic. H. Stillman, Agent.
Buffalo, 1st pres. ch. to cons. Mrs. C. EATON, Mrs. L. AUSTIN, Mrs. J. R. KINGSLEY, Mrs. L. H. NORTON, Mrs. C. O. SAWYER, Mrs. T. BUTLER, and Mrs. S. C. MULLIGAN, H. M. 700, less exc. 3,50; 696 50
New York and Brooklyn Aux. So., Agency of the Board, Bible House.
Of wh. from Madison sq. pres. ch. (of wh. from James Stokes to cons. ANDREW JOHNSON, Washington, D. C., J. S. SLADE, E. H. STOKES, HENRY STOKES, New York, and SARAH COLGATE, Brooklyn, N. Y., H. M., 1,000; F. Marquand to cons. M. L HUTCHINSON, C. TRASK, and F. M. TRASK, Irvington, N. Y., A. MARQUAND, and J. P. MARQUAND, New York, H. M., 500; F. A. Lane, 500; J. A. Livingston, 200; John Ten Broek, 100; Mr. and Mrs. F. H. Slade, 100; T. Ketcham, 100; D. W. James, 100; Mrs. M. L. Howland, 100; T. B. Shelton, 100; C. H. Isham, 100; C. E. Beebe, 100; T. B. Gunning, 75; W. C. Martin, 50; Mrs. G. S. Robbins, 50; J. Van Arsdale, 50; T. Roosevelt, 50; C. H. Ludington to cons. Rev. S. H. LANE, Carmel, N. Y. an H. M. 50; E. V. Haughwaut, 50; Mrs. W. S. Gurney, 40; F. F. Marbury, 25; S. N. Smith, 25; M. Hartley, 25; R. D. Lathrop, 25; B. S. Walcott, 25;) 3,615; Church of the Pilgrims, (Brooklyn,) S. B. Chittenden, 1,500; Fourteenth st. pres. ch. (of wh. from Frederick Mead to cons. A. S. MEAD, and H. R. MEAD, H. M. 200;) 1,000; West pres. ch. coll. in part, 5,98, m. c. 26,45; Brick pres. ch. (of wh. from F. W. Downer, 100; Miss Mills, for Zulu mission, 30;) 130; Seventh pres. ch. m. c. 71,96; Chapin miss. asso. for Mrs. L. D. Chapin's sewing sch. Tientsin, China, 50; Mercer st. pres. ch. m. c. 37,50; Union theo. sem. 13,28; 7,416 57
Oneida co. Aux. So. J. E. Warner, Tr.
Holland Patent, Pres. ch. 62 43
Utica, John Griffiths, 5 00—67 43

8,321 99

Amsterdam, Rev. A. L. Chapin and wife, for North China, 20 00
Andover, Pres. ch. 7 00
Beekmantown, Pres. ch. 19 00
Brasher Falls, Pres. ch. 2 00
Bridgehampton, Pres. ch. 33 80
Buffalo, R. W. Bancroft, 25 00
Champlain, P. Moore, 100 00
Columbus, Mrs. O. Palmer, 5 00
Corning, William H. Samson, 10 00
Dansville, Pres. ch. 106 34
Elmira, 1st pres. ch. (of wh. from Mrs. G. C. Curtis with prev. dona. to cons. Mrs. A. CURTIS, Hazel Green, Wis., an H. M. 50;) to cons. Mrs. H. PRATT, Mrs. S. PRATT, T. S. PRATT, and G. W. WATERS, H. M. 450 30
Essex, Pres. ch. m. c. 17 81
Hoosick Falls, A friend, 20 00
Kingsboro, D. B. Judson, 50 00
Lewiston, Pres. ch. 10 00
Litchfield, Cong. ch. and so. 9 00
Madison, Mrs. O. Lewis, 1; Mrs. R. Beach, 1; for the Mountain Nestorians, 2 00
Nassau, Pres. ch. 4 00
Palmyra, Western pres. ch. 221,55, less exc. 58c.; 220 97
Parishville, Cong. ch. and so. m. c. 15 00
Penfield, Pres. ch. 14 73
Washington Ville, 1st pres. ch. and so. 39 00
West Greece, Cong. ch. and so. 13 00
Wolton, 1st cong. ch. and so. (in part) 50 00-1,233 95

9,555 94

Legacies.—Chaumont, Sally McPherson, by Wm. McPherson, Ex'r, 250 00
Troy, Benjamin and Maria Talmadge, (add'l,) by Mrs. B. T. Cushman, 210 67

460 67
Less refunded on legacy of Rev. D. Wilson, Port Byron, entered in August, 1865, 89 88—370 79

9,926 73

NEW JERSEY.

Newark, 2d pres. ch. 198,68; D. A. HAYES to cons. himself an H. M. 100; A member of South Park pres. ch. 10; 1st German pres ch. 10; 318 68
Orange, 1st pres. ch. m. c. 118 18
Rockaway, Pres. ch. to cons. Rev. W. E. HONEYMAN an H. M. 63 00—499 80

PENNSYLVANIA.

By S. Work, Agent.
Delaware Water Gap, Mountain pres. ch. m. c. 4 00
Jeffersonville, Pres. ch. 4 00
Philadelphia, 1st pres. ch. (of wh. from F. L. Bodine, 300; Rev. Albert Barnes, 200; John Spar-

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hawk to cons. JOHN SPARHAWK, JR. an H. M. 150; James Bayard, 125; Alexander Fullerton, Ambrose White, Wm. L. Hildeburn, 100, each; Geo. S. Harris to cons. Miss R. S. FEW, Dorchester, N. J. an H. M. 100; S. H. Perkins, J. S. Kneedler, J. S. Earle, Mrs. E. Hazard, Mrs. D. Lapsley, 50, each; W. Purves, 30; G. W. Tolland, 25; H. H. Mears, A. R. Perkins, W. G. Crowell, 20, each; L. H. Ward, J. C. Jones, 10, each; G. Eckert, S. C. Perkins, G. H. Perkins, T. J. Jones, 5, each; Ladies, 831,75; m. c. 217,59;) 2,752,42; Pine st. pres. ch. (of wh. from S. W., and I. C. F., 50, each; B. W., 20; W. I., E. M. B., W. T., O. H. W., and S. L., 10, each; W. C., G. Y., W. McI., I. F., E. W. S., I. W. Q., and R. O. Neill, 5, each; W. H. P., 2; S. D. H. 1; m. c. 71,63;) 330,53; 1st pres. ch. (N. L.) Buttonwood st. (of wh. from J. B. Stevenson to cons. T. A. ROYAL an H. M. 100;) 310,54; Green Hill pres. ch. 300; Western pres. ch. 75; J. D. L., 50; Rev. J. Miller, 10; Kenderton pres. ch. 9,51; 3,838 00

Springfield, Pres. ch. 3 02—3,849 02

Buchanan, Rev. T. Edwards, 1 00

Farmington Hill, R. H. Close, 1 00

Lock Haven, G. S. Perkins, 1 98

North East, Pres. ch. (in part) 12 00

Philadelphia, Central cong. ch. and so. (of wh. from Deacon Smith, 100;) to cons. Rev. E. HAWES, Mrs. S. C. HAWES, and Rev. J. M. CALDWELL, H. M. 287 66—303 64

4,152 66

Legacies.—Philadelphia, Mrs. A. E. Woodruff, 700 00

4,852 66

MARYLAND.

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	$43,927 26
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VOL. 62. JUNE, 1866. No. 6.

THE

MISSIONARY HERALD.

A MONTHLY RECORD

OF

MISSIONARY INTELLIGENCE,

PUBLISHED BY THE

AMERICAN BOARD OF COMMISSIONERS
FOR FOREIGN MISSIONS.

BOSTON:
MISSIONARY HOUSE, 33 PEMBERTON SQUARE.

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THE

MISSIONARY HERALD

OF THE

AMERICAN BOARD.

VOL. LXII. JUNE, 1866. No. 6.

REV. JOSHUA EDWARDS FORD.

BY A MEMBER OF THE SYRIA MISSION.

THE loss sustained by the Syria mission in the death of the Rev. J. E. FORD can be appreciated only by those who knew his power and worth. What a wail of sorrow will go up from the weakened band of laborers there, when the sad intelligence reaches them that one of their best and strongest men has been called away! What grief will wring the hearts of the native helpers and converts, for whom he labored so unremittingly! He was *very, very* dear to them all; but the power of his intellect, the strength of his piety, and the warmth of his devotion, were felt most by those who knew him best.

Mr. Ford was born at Ogdensburgh, N. Y., August 3, 1825. He was hopefully converted at his native place about the year 1837, not during a revival, and in 1839 he united with the Presbyterian church at Poughkeepsie, under the pastoral care of the Rev. S. Eaton. He commenced study with reference to a liberal education, from a wish to become a minister of the gospel; took his preparatory course at Ogdensburgh Academy and at the Poughkeepsie Collegiate School; entered Williams College in 1840, and graduated in 1844. His theological studies were pursued in connection with the Union Theological Seminary, New York, from which he graduated in 1847. In April of the same year he was licensed, by the Fourth Presbytery of New York, and was ordained in New York in the following September. He was married to Miss Mary Perry, of Williamstown, Mass., September 6, and embarked with her for Smyrna, on his way to join the Syria mission, December 29, 1847, reaching Beirut in the early spring.

He was designated by the mission to the Aleppo station, which had been for some years vacant, and very soon went on to his field. The state of religious inquiry at Mosul, then left without a missionary, induced Mr. Ford

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to leave his family in Aleppo, and make the long and toilsome journey to that place, where he spent the winter of 1849 and '50, laboring for the good cause. Returning to Aleppo in the spring, he continued his labors there among Arabs and Armenians, studying the Turkish language that he might better reach the latter, who were mostly strangers and unacquainted with the Arabic, and was carried safely through the dangers of the popular outbreak of October, 1850.

In the autumn of 1855, it was arranged by the mission, that Mr. Ford should remove to Beirut. He arrived there soon after the death of Mr. Whiting. Doct. De Forest had been compelled to leave the field by failing health; Doct. Smith was in such a feeble state as to necessitate his absence during the entire summer, and he returned only to die, in January, 1857; so that the entire care of the church and station devolved upon Mr. Ford, during the year and a half after his removal to Beirut. Soon after, Drs. Thomson and Van Dyck were transferred to Beirut, and Mr. Ford joined Mr. Eddy, in the Sidon and Hasbeiya station, in the fall of 1858. His labors in that large and interesting field were abundant. Day after day found him on horseback, making the long and tedious rides required to visit the churches of Kana, Alma, Merj Ayun, and Hasbeiya. During the trying times which succeeded the massacres of 1860, he removed with his family to Beirut, where he remained a couple of months, for personal safety; but as soon as practicable, he returned to his station, and besides his missionary work, labored indefatigably, in connection with the Anglo-American Relief Committee, for the relief of the suffering thousands driven from their homes, and escaped from the massacres of Lebanon and Hermon.

The increasing demand for missionary labor in the districts of Hasbeiya and Merj Ayun, induced Mr. Ford to remove with his family from Sidon to the village of Deir Mimas, in the summer of 1864, in order that he might more effectually look after the interests of the churches in that region, and be able to devote more time to training candidates for a native ministry. He did not return to Sidon in the fall, but determined to pass the winter in Deir Mimas, that there might be no suspension of his efforts in training native helpers. He and his family were thus exposed during that entire winter to the malarious winds of Lake Huleh, and they all suffered more or less from the deleterious effects of such a climate. Mrs. Ford was reduced to a very critical situation, and was with difficulty removed to Sidon.

In the month of May, 1865, the medical members of the mission felt compelled to urge the return of the family to the United States, as affording the only hope of restoration to health. To this Mr. Ford, ever ready to obey the call of duty, no matter whither it led, consented. He left Syria, with his family, in June, and arrived at New York in August, 1865. He fixed his place of residence at Geneseo, Illinois, from which point he expected to visit the western churches. Before going west for the winter, he spent part of the autumn among the churches of New England, where he was prostrated by sickness of some weeks' duration. After his return to Geneseo, he labored in preaching, in the Bible Class, as colporter, seeking not only to interest

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Christians in the great work of missions, but endeavoring to save the souls of the unconverted. On Sabbath, March 25th, he rode five or six miles on horseback, to preach in a destitute neighborhood, and returned in the evening, chilled by the ride. He was attacked with inflammation of the lungs, from which his system did not rally, enervated as it was by eighteen years' residence in Syria and by his sickness in the fall. But death had for him no terrors. The nature of his disease did not allow him to converse as much as he would otherwise have done; but his faith failed not, and his communion with his Saviour was close. He fell asleep on the afternoon of the 3d of April. His remains were deposited in the cemetery at Geneseo.

Though he was not allowed to say much during his last illness, our beloved brother yet left a message which should ring through the length and breadth of the land. As his disease lay heavy upon him, he suddenly roused himself and said, with great emphasis, "I have a testimony to give, and I had better do it now. *Tell the Christian young men of America, that the responsibility of saving the world rests on them:* not on the *old men*, but on the *young men*. It is past the time for holding back and waiting for providences. I used to think that a missionary ought to husband his strength; but this is a *crisis* in the world's history, and one, by keeping back, may keep others back. Reason is profitable to direct; but the man that *rushes* to duty is *faithful*. There are times when rashness becomes the rule and caution the exception. I look upon the church as a military company; an army of *conquest*, not of occupation."

He had expected to return to Syria the coming autumn, and during his illness his mind dwelt much on the subject of missions, and in his wanderings he seemed to be in his beloved field and among the native helpers, in whose spiritual progress he felt such a deep interest.

Mr. Ford was no common missionary. That he was a thorough scholar was soon ascertained by those who had much intercourse with him, though he never made any pretence to learning, or show of it. His knowledge of the Arabic language was thorough, and he could use it with power in preaching as well as in conversation. While residing in Aleppo, he devoted some time to the Turkish, and was soon able to use it to advantage among the Armenians of that city. His mind was logical, his judgment sound, and his views enlarged. He was always most careful and considerate of others, but he never thought of sparing himself. His consecration to Christ and His work seemed *entire*. He was ready to do any thing, to labor in any sphere in which he could serve his Master.

To say that his loss will be most deeply deplored by the Syria mission, and all its churches and native helpers, would convey no adequate idea of their high appreciation of him. As long as they live will they cherish his memory and mourn his loss, looking forward to joining him again, when their warfare, too, shall be accomplished.

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LETTERS FROM THE MISSIONS.

Dakota Mission.

LETTER FROM MR. RIGGS, APRIL 14, 1866.

The Prisoners at Davenport Released.

MR. RIGGS writes from Beloit, Wisconsin, announcing the release of the Dakotas from their prison at Davenport, and their removal to a new location, at the mouth of the Niobrara River, in Nebraska Territory. Mr. J. P. Williamson wrote from Sioux City, Iowa, April 10, that those at Fort Thompson, (Crow Creek,) were also about to be removed to the same locality. He remarks: "The prospect is, that a large body of the Indians will be collected at the new agency, including nearly all our church members. Mr. Pond and his family will remove with them, and will probably set up their tent to live in, for a time." Mr. Riggs writes:

The work at the Prison at Davenport, I have finished. On Monday, of this week, the prisoners were all released, by being turned over to the Indian Agent; and the next day they were embarked on board the Steamer Pembina, and started for the mouth of the Niobrara. On Sabbath I administered the Lord's supper to the church in prison. I told them it was the last time they would celebrate it in their bondage; and that it very strikingly reminded me of the institution of the Jewish Passover. Like the Israelites on that occasion, they were celebrating the death of Christ with their loins girded, and ready, on the morrow, perhaps, to depart from their house of imprisonment, to the promised land of the *White Water*.

I do not think they *fully* believed that their liberation would come, until it did come. In a good many ways they manifested a partial unfaith. Yet they evidently believed somewhat in the promise of liberation, for when I told them that Dr. Williamson had paid, of his own funds, in Washington, $130 for working to effect their release, they said, "he must not lose all that;" and in the last week of their imprisonment, they worked in real earnest, making bows and arrows, which the women and boys took down to the town to sell. Saturday night they gave me $80 for the Doctor.

I think they started for their new home not only with great joy, but with a determination to maintain a Christian character there.

On the Sabbath, I told them to remember the covenant engagement they had entered into in the prison at Mankato, when I administered the Lord's supper to them the first time. They then handed me a paper in which they said they had agreed together to pray for three things,—1st. That *that chain* might be taken off, and they recalled from imprisonment. 2d. That God would give them and their friends a country again. And 3d. That they might again have a *holy house*. I reminded them that God had answered their prayer in part. He had taken their *chains* off more than two years ago, and now he was about to consummate their release. Their petition for a country again, I thought they would find answered in the present governmental arrangements; and the *holy house*, (church,) God would give them through *their own right arms*.

Geo. Wells, one of the elders, wrote me a note on the morning of their departure, in which he said: "Our Saviour is truly making us glad. But this is not the greatest gladness. When we are admitted into heaven, I think we shall be gladder than we are now."

Well, right glad am I also.

Hawaiian Islands.

HILO.

LETTER FROM MR. COAN, FEBRUARY 15, 1866.

Visit of the Lancaster, Admiral Pearson.

THE following letter, though differing somewhat in character from most of those which

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appear in the Herald from the mission fields, will not be read with diminished interest on this account, and the remarks of the Admiral and the chaplain of the Lancaster, at the public gathering, furnish important testimony as to the value of the work which has been done by the mission at the Islands.

On the 9th of January, the United States' Steam Frigate Lancaster, Rear Admiral Pearson, came into our harbor, and remained with us one week. The Admiral, with his lady and daughter, were guests in our family, and we enjoyed their visit much. Soon after the arrival, the Admiral kindly ordered his fine band ashore, to entertain us with music. We were at dinner when the band entered our front yard, and struck up "The Star Spangled Banner."

On the 7th of May, 1861, this same vessel came into Hilo Bay, under the command of Commodore Montgomery, and treated us to the same stirring national air. From that time to January 9, 1866, no national ship of the United States appeared in our waters. Four years of darkness and blood and fiery tempest had swept over our native land. In these quiet western realms, we had listened to the distant roar of the strife, and caught glimpses of the lurid flashes from the war cloud..... We had seen the clouds break and the glorious Sun of righteousness and peace and love come forth, and flood the land with his beams. We had hailed the joyful jubilee with shouts which the *heart* feels, and had sung, "Glory to God in the highest, on earth peace, good will to men." And now, after these years of bloody strife, the same noble Lancaster returns to our waters, bearing the broad pennant of the Admiral, and unfurling the Star Spangled Banner as an emblem of the triumph, and a pledge of the protection and eternal glory of freedom.

I said we were at dinner when the band came quietly into our yard, and before our door, struck up that air. We could not eat; we *wept*. The past rushed through our hearts like a flood; joy and thanksgiving found vent only in silent tears. And can it be? That old sound, the last which died away on our ears, amidst the confused din of 1861, do we indeed hear it again; not as in other years, as a solemn lie, a hypocritical mockery, and a tantalism of freedom; but as a significant melody, a truth bearing echo of liberty? For once, our souls joined in its truthful and consistent chorus.

"Long may it wave,
O'er the land of the *free* and the home of the brave."

A Public Occasion—Address by the Admiral.

On the return of the Admiral and his suite from the volcano, he very kindly offered his band again, for the entertainment of all. Notice was given, and on the 16th of January the church was crowded with people. Here we had music from the band for an hour and a half, relieved by several national pieces, performed in English by our native choir, and by sweet tunes on the flute, by Mr. Lyman's school.

The Admiral made a very appropriate address to the congregation, which was received with enthusiasm. He expressed the delightful satisfaction he felt in all that he had seen at the Islands. He admired the peace, the order and the kindness which reigned here; surpassing, as he thought, that of any other people he had ever visited, and putting to the blush the civilization and the Christianity of older and more pretentious nations. He was happily surprised at the amount and the general diffusion of intelligence among the people, and pronounced a hearty encomium on their teachers; and he exhorted them all to listen, to abide by the instructions they had received, and to be steadfast in the right, and progressive in all that elevates, adorns and blesses man.

Address by the Chaplain.

The Admiral was followed by the chaplain, Rev. Donald McLaren, an ex-

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cellent and godly man. His remarks were very happy, and were received with admiration. He alluded to the marvellous work which God had wrought here, and assured them that it was visible and distinct, so that no man of candor and intelligence could fail to see it. He contrasted the Hawaiians with many people he had seen, at Panama and other places, and remarked that he had not met a beggar on these shores, while in Central America he was thronged with them.

He also praised the Hawaiians for their great love of freedom, and for their deep, true, and almost universal sympathy with the American Union, in her gigantic struggle with the haughty enemies of liberty. He gave a rapid sketch of the war; how, at times, the heart of the nation almost sank in the desperate death struggle; how our rent and blood-stained flag often waved dimly amidst the dust and smoke of battle; how freedom, for a long time, seemed trembling in the balance; and how, after tears and prayers, and almost unprecedented struggles and sacrifices, a righteous Lord brought out the nation triumphantly, and caused her flag to wave more gloriously than ever before. "Had the rebellion" said he, "succeeded; had the nation been severed; had the glorious flag—the emblem of liberty and the hope of the oppressed throughout the world—been trailed in the dust; I should have been ashamed of my country, her flag would have been an emblem of disgrace and contempt. . . . But thanks be to God, the right has prevailed, and now the starry banner waves more gloriously than ever before the nations, and it will challenge and receive the respect of the world."

The meeting was a perfect success. All was orderly and impressive; the natives were delighted; and the Admiral, his lady, daughter, and suite not less so, if we may judge by their assurances.

From the church, the band came to our house, where they took some refreshments, and then, under the command of their gallant Capt. Davenport, they marched out, playing for their farewell, "Sweet Home." All went on board that evening, and the next morning the Lancaster sailed for Honolulu.

Madura Mission.—Southern India.

TIRUPUVANAM.

(12 miles S. E. of Madura.)

LETTER FROM MR. CAPRON, DECEMBER 22, 1865.

Death of a Child—Sympathy of the People.

SUCH incidents as some of those reported in this letter are seldom mentioned by missionaries, and probably very seldom fall under their observation. They are of peculiar and touching, as well as encouraging interest, specially those connected with the heathen man so well read in the Scriptures of truth. Mr. Capron refers first to the birth of his son, reported a year ago, and says: "No other event, I am sure, had more influence in bespeaking for us the general good will of the people around us." But the child has been removed by death, and he writes:

Now that our dear one has been taken from us, no other event has had so much influence to call out the regard of the people in another way—in the expression of sympathy. A man came yesterday three miles to see me, having heard that I was here for a few days, and having, indeed, called before, but without finding me. He had sent to us, to Mana Madura, in token of his friendship and sympathy, two or three measures of the very finest rice in the country. And he has been equally ready to give substantial aid to the mission. He has for two or three years been paying at the rate of half a rupee a month toward the expenses of the mission school in his village, but the present year he has already given four rupees, and now proposes to pay the teacher four and a half rupees at the end of this month—in all, eight and a half rupees for the year—and to call the account square to the first of January. This man is a heathen, of high caste, the accountant of his

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village, and very widely known and respected for his integrity. He knows the truth of Christianity, and I doubt not wishes that the way were open for him to become a Christian.

A Heathen Well Versed in the Scriptures.

There is another man living in Tirupuvanam, of the same caste, and a friend of the man just now mentioned, of whom I have often thought to write you, a very remarkable man for his knowledge of the Scriptures, and for the zeal with which he maintains the truth of Christianity. He says that he is a Christian at heart, but he "rubs ashes," which is with us the outward sign of heathenism. This man is a native doctor, old, and very deaf, and being thus shut up in great measure to himself, he has read and re-read the Bible, till he has much of it at his tongue's end. There may be a very few of our mission helpers who, having studied our system of divinity, could better explain it and sustain it by proof texts; but there can be scarcely one who would equal him in quotations which indicate independent and original thought, or in quotations from the Psalms, and Prophets, and Epistles, to show the beauty of this magnificent book.

His Affecting Visit of Condolence.

But I have alluded now to this man in order to mention that he made me a visit of sympathy and condolence, such as could hardly have been excelled in interest, in any circumstances in which I can conceive myself to have been placed. He met me first in the garden, and exclaimed inquiringly, "The child?" while with his right hand he pointed upward to heaven. I bowed in assent. "The jewels!" he said, "Don't you know about the jewels?" And he told me a story, which he located in Calcutta. A lady one day, in her husband's absence from home, lost both her children by cholera. But she laid them out with a mother's tenderness, and spread a sheet over them, and waited at the door for her husband's return. "A person lent me some jewels," she said, when she met him, "and he now wishes to receive them again. What shall I do?" "Return them by all means," said her husband. Then she led the way, and silently uncovered to him the forms of his dear children.

With this introduction he accompanied me into the house, sat down by my side, and for nearly two hours talked to me in a comforting way, repeating passages from the Scriptures and singing our Christian songs, while I listened to him with almost the reverence of a child to a parent.

He expressed especial solicitude for Mrs. Capron, and urged me to take pains to comfort her, because, as the mother, she must feel the loss the more; and because she was now shut up to the monotony of home, and her own mother and sisters could not come to her. Even if he did not bring out, in their fullness, the consolations of the gospel, it is a wonder to me that he could have talked so long and have said nothing inconsistent with the supposition that he might be a Christian. I have had occasion to see how very far the spirit of his remarks was from that of the remarks of men of equal friendliness, but educated only in the sacred books of heathenism.

Oh, how rich should I be, if the Lord would give me these two men after my four years' care of this station. It is a comfort, now, to think that the future office-bearers of the church of this land will be men of such a stamp, and that when his set time has come, the Lord will not find material wanting to his hand.

Death of a Young Man.

A lad of Shettur, of the merchant caste, with whom I have often conversed, and whom I hoped, two or three years ago, to induce to go to the seminary, was taken ill a few months since, and

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recently died. His friends attributed his illness to his coming to our prayer-house and listening to the gospel; but he, not affected by their taunts, held on to his conviction of the truth, and was greatly delighted to find, now and then, an opportunity to converse with the catechist, and thus strengthen his faith. I did not see him myself, not attempting to visit the village during the rains, and, strangely enough, not having heard of his illness; but the catechist reports that he held out to the end, and that the last word he uttered was "Jesus."

Nestorian Mission.—Persia.

Letter from Mr. Shedd, February 10, 1866.

This communication gives, on the whole, an encouraging account of the state and prospects of the work among the Nestorians. The Minute of the Prudential Committee, referred to, was on the need of revivals in the missions, and was designed to reach them before the week of prayer. Mr. Shedd's remarks may serve to remind many of the importance of those prayers by Christians at home, which the laborers abroad so highly prize.

Monthly Concert—Report of a Native Preacher.

The Minute of the Prudential Committee, in the Herald for December, came a few days since. It is impossible for the Committee, or for Christians at home, to overrate the value of such words of cheer. We feel the influence of ten thousand Aarons and Hurs, and new courage and stronger confidence inspire the soldiers of the cross. This is true of the native brethren as well as of the missionaries. The theme presented by the Committee was the ground tone of the last monthly concert, both here and at the city. At the latter place, it was a memorable day; and if the fruits shall correspond with the promise, we shall see a precious month in many of the villages.

There was nothing perhaps very marked in the occasion, save that there was evidently a general longing for the descent of the Spirit, a subdued tone in the remarks, and an earnestness in the prayers, betokening a deep current of feeling.

The narrative which John [native preacher] gave of his labors, the past month, was of deep and solemn interest. He has confined his efforts almost entirely to Christians, and gives a most gratifying account of interviews he had with them in several places. In Sherabad, he found the brethren in a sort of revival, the fruit of the week of prayer, and he had a heavenly visit with them during the two days he spent in the village. Several women, wives of the brethren, seem to have been deeply affected, and since he left, have been earnestly inquiring what they must do to be saved.

At *Chamakee*, the brethren were greatly quickened by John's burning words. Under his last sermon there, his small congregation was moved to tears. One old man, well on towards eighty, and an impenitent sinner, seemed completely melted down, weeping and sobbing aloud. At *Karajaloo* a joint communion was held, for that village and Sherabad. The meeting of communicants was a delightful scene, the brethren speaking with the utmost freedom and depth of feeling of their spiritual state. Again and again did each brother seek an opportunity to unburden his overflowing heart. The most touching incident was the request of a young Armenian brother, that the brethren would pray for him, and his mention of the persecutions and annoyances he continually experienced from his friends. The communion service was held in a mud-walled church, which is very cold, and the sermon was two hours long, but tears were streaming down the faces of the hearers. "Are you not cold?" said a helper to one of the brethren who was thinly clad. "I don't know; every sense is lost in hearing," was the reply.

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The Seminaries—Intelligence from the Mountains.

In the female seminary there is a continued season of interest. In the male seminary, the promise of the week of prayer has not been fulfilled.

From the mountains we have just received a budget brought by Kalash, our old Koordish messenger, who brings us news from Bootan, Amadia, Mosul, Gawar and the intervening regions. The aspect of the mountain work is mingled light and shade. When our helpers labor with faithfulness and faint not, they reap in due time. The gospel takes hold and souls are saved. Such is the sum of news from month to month; but evil is fearfully at work, the love of some waxes cold, obstacles are ever arising, and there is ample field for real and patient self-denial, and a long work of faith, before we shall see the victory in the mountains. There seems, this winter, to be more growth in Gawar than any where else. There is a decided gain, and the Protestant movement is proving a blessing.

This evening we have letters also from the East, from Tabreez and Teheran. The sale of books in Tabreez is very encouraging. The importance of that city, as a centre of Bible and missionary work, is every month more manifest.

Eastern Turkey Mission.

KHARPOOT.

(About 175 miles S. of Trebizond.)

Letter from Mr. Allen, February 2, 1866.

Intelligence from this station is still of much interest. Mr. Allen states: "Since the commencement of the present year, our hearts have been cheered by many tokens of good." The "week of prayer" was observed at the station and all the out-stations, "one day, at nearly every place, being observed with fasting and prayer." "The meetings were characterized by solemnity and earnest pleading for the outpouring of the Holy Spirit." Respecting the Christian activity and efforts of members of the church, he writes: "The native brethren go, every Sabbath, to many villages on the plain, to make known the Word of life. Last Sabbath, the congregation at the city was small, because so many had gone to the villages. This week, thirty have volunteered to go out and read and talk with the people. Thirty persons recently attended an inquiry meeting, and all resolved to give themselves to the Lord."

Intelligence had reached Kharpoot of severe persecution at the out-station Chemishgezek. A Vartabed, "known as the most hostile and violent in Turkey," had been sent there, and had declared his purpose to root out Protestantism from the place. Under his violent measures, all but two of the Protestants had gone back to the old church, and these two had fled. The helper still remained, and it was confidently hoped that, in the end, all would work for the furtherance of the gospel there.

Influence of the Truth.

Respecting general prospects in the Kharpoot field, Mr. Allen writes:

The influence of the truth is not confined to the two or three thousand who are habitual hearers, but the leaven of the gospel, as represented in the parable, is permeating the mass of the people. Many who persistently refuse to be called Protestants, regarding that *name* as disreputable to them, or as connected with some sort of mysterious legerdemain, are yet evidently influenced by evangelical doctrines. The rising generation is growing up with enlightened views. A large class of young men would immediately join the Protestant ranks but for the peculiar constitution of society, which makes it very difficult for young men to separate from their parents.

A large and influential party exists among the Armenians of this city, holding evangelical sentiments. They insist on having good schools for their children, and plain, practical preaching of the gospel in their churches. The societies [of such persons] already number several hundred men. The magnates of one church have closed its doors against them; placing two Turkish soldiers to guard it. At another church, the people were more

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resolute, saying: "We built this church, and we *will be martyred upon its threshhold* to defend our right to have the gospel preached in it." At this, the chief men gave way, contenting themselves with reporting the matter to the Patriarch at Constantinople. The Vartabed, now acting as civil ruler, cannot control the people; they pay no attention to his orders. Another is soon to come from the capital, but it is doubtful whether he will succeed any better, as he has not much shrewdness in managing the people.

Progress—The Great Work yet to be Done.

When we contrast the present with the small beginnings of ten years ago, we look to God with gratitude, amazed and humbled at our lack of faith, while we exclaim, "What God hath wrought!" Had we then been told of what we now see, our weak faith would have asked, "If the Lord would make windows in heaven, might this thing be?" While we behold what God has done, by the means it has pleased him to bless, we still feel the need of more implicit faith for the future, and more earnest prayer that "the windows of heaven" *may* be opened, and that showers of Divine grace may be poured out on the moral wastes around us. We see a light here and there, but it is in the midst of darkness. Side by side with enlightened villages, are scores of places where the light of the gospel has hardly entered. The whole region between the two branches of the Euphrates, one or two places excepted, is still a moral waste. Other isolated places are in the same condition. Remembering the sure promises of God, we cannot doubt the result of perseverance in his blessed work; but often are we painfully impressed with the greatness of the work yet to be done, exclaiming, "Who is sufficient for these things;" and as often praying, "Lord, increase our faith;" that the feeble light we *now* behold, may prove to be the dawn of a bright and a glorious day to these thousands of benighted souls.

Station Report.

In connection with his letter, Mr. Allen sent the report of the station for the year 1865. A few statistics will be given here, and a single extract from the report, but as the more interesting events, at different missionary stations, are usually mentioned in letters at the time of their occurrence, and appear in the Herald, less space will probably be given hereafter, in this publication, to the station reports, than has been common heretofore. They will of course be used in preparing the Annual Report of the Board.

The Kharpoot field is said to be, "in shape, much like the State of New Jersey," with an extreme length of 156, and an extreme breadth of 105 miles. The station has been occupied, it will be remembered, less than eleven years. Preaching services have been maintained during the past year at 27 outstations. The native laborers employed have been 46, of whom 6 are pastors, and 13 licensed preachers. There are 34 schools, with about 1,000 pupils, and 11 churches, with a membership of 323; 64 of whom were received during the year. Noticing the formation of churches and the ordination of pastors, at Hulakegh and Perchenj, in June, 1865, the report states:

As we looked on the crowds gathered under the wide spreading trees, the little bands of disciples entering into solemn covenant with God, and the young preachers kneeling to be set apart by prayer and the laying on of hands, we could not but contrast the present with the past of ten years ago, when our beloved brother Dunmore used to meet a few brethren in a private room, or in some secluded spot among the hills. The old, dilapidated stable, also, where we held meetings for a time, has given place to a comfortable chapel. We thought, too, of the time, only eight years ago, when we wandered through the streets of Perchenj, seeking in vain for any one friendly enough to give us a place to rest for an hour. Now, we are greeted with smiles of welcome, and scores of willing hands are ready to entertain the numerous guests from neighboring villages. But more than this, we

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see the planting of living churches of Christ, and the ordination of faithful men to care for them. These advance movements have given a new impulse to the work.

Letters from Mr. Barnum, February 14 and 17, 1866.

The first of these letters well supplements that from Mr. Allen. Its statements respecting several out-stations are so satisfactory that most of them will be given here. Mr. Barnum says, "other interesting facts might be mentioned, in connection with these and other places;" states that they have the prospect of a large theological class; and notices the sickness, and apparently approaching death, of an old and valued helper, Hadji Hagop. "His soul is full of joy and peace."

Week of Prayer—Society of Reforming Armenians.

The week of prayer was observed at all the out-stations, so far as we know. At some of them, as here in the city, the meetings were continued beyond the appointed week, and with pleasant results. Quite a number of the young men and women of the city congregation entertain the hope that they were born again during the time of these meetings. The interest of the meetings, the present year, was in this direction, rather than in the numbers who came in from outside.

The absence from our meetings of persons who are not strictly Protestant, the present year, was owing to the formation of a Society among the enlightened Armenians, several months ago, for reforming the errors of the church, and maintaining preaching in the churches on the Sabbath. The leaders in this movement have been, more or less, attendants upon our services. They are at present engaged, as they say, in "purifying their father's house," and so do not attend our services. This movement has called forth earnest opposition, but the Vartabed and the conservatives have not been able, as yet, to check it, on account of its strength; except that, the Sabbath before the last, the Vartabed procured Zabtias (constables) from the Pasha, and placed them at the door of the church where the preaching was to have taken place, and prevented it. This created great excitement, and I believe a compromise has now been effected, by restricting the preaching to certain churches; the members of the Society having threatened to attend our services unless they could be allowed to have a service of their own. We think that great good is pretty sure to result from this movement.

Progress at Arabkir.

Pastor Mardiros, of Arabkir, writes that there has been a large increase in his congregation since we were there, and a great improvement, too, in spiritual character and activity. He says that when we left the city, on our return home in December, the Armenians, hearing that we had put the pastor's salary wholly upon the congregation, said, "Now the Protestants have so heavy a load they will soon become discouraged and turn back to us again." But the result has been just the reverse of this. Every man has accepted his portion of the burden cheerfully,—more so than before, when they paid only half the present sum,—and each man also pays his share promptly. The pastor expresses himself as greatly encouraged.

Out-Stations.

From *Gaban Maden* we are receiving very hopeful reports. Our faithful Bedros and his wife are laboring very hard, breaches begin to appear in the wall which has long separated the Armenians and the Protestants, and new hearers are now regularly found in the meetings.

In *Geghi* there is more interest than there has been for several years past. The helper for the winter, who is a student in the theological school, writes that the chapel is full, and that the number of Protestants, and of his pupils, would be largely increased except for the fact that the people know that he is

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to leave them in the spring, and they are in doubt whether any one will come to take his place. In his last letter, just received, he reports an increased attention to strictly spiritual things.

In the region nearer at hand—the villages just about us—there is an increased manifestation of interest in the truth on the part of the Armenians. There has not been so much encouragement to labor since this became a missionary station. In *Ichme*, the chapel is full, and the people are kept from building a new one only by the difficulty of finding a suitable location. In *Perchenj*, a little more than four years ago, a chapel was built on a ten years' lease, and the hope was expressed, that by the expiration of that time it might be filled; but it has even now become too strait for the congregation, and they will probably be constrained, during the present year, to build a new and larger one, which will be their own property.

In *Bizmeshen* the work has never been very hopeful. The people of that village are more coarse and vulgar than at any other one of our out-stations. During the present winter, however, there has been quite a waking up. I spent a Sabbath there recently, and the little chapel was crowded, 120 being present. We had scarcely hoped to see, for years, so great an interest in that place as is now manifest. It is now the seed time there. Three or four of the city brethren have been there, spending a few days each, to assist the helper.

Yegheki is a comparatively new field. The congregation is still small, but new persons are continually coming. An interesting feature of the work there, at present, is the fact that a large number of persons, who do not come to the chapel, collect every day in a stable—in a part of it which is separated from the animals, and warmed by animal heat, according to village custom—and invite our helper to come and read and explain the Scriptures to them, all listening quietly and without any opposition.

In *Hoghi*, the Armenian church has been burned within a few weeks, and this has led to quite an increase in the congregation and school. *Hooeli*, the present winter, as the last, is a most hopeful field, although two years ago there was no Protestant, and we were without hope. At the dedication of the chapel, the first Sabbath in January, 300 persons were present. The congregations are about 100 now,* and 130 persons, young and old, are under regular instruction. The Protestants there are doing a good work the present winter, in selling the Scriptures. They have also formed a "Preaching Society," for sending out four persons every Sabbath, two and two, to certain villages near them; just as, two years ago, they were enlightened and awakened by a similar society in Perchenj.

This last mentioned feature of our work continues to be one of the most hopeful elements in it. There is an increased activity among our brethren the present winter, in this work. Week before last, the weather was too cold for sitting in the open shops and trade was almost suspended, but thirty of the city congregation gave their names to go out among the villages, scattering themselves all over the plain. In nearly all the out-stations, too, there is a similar work, so that we have a large number of unpaid, earnest laborers.

Remarkable Death of a Child.

On the 17th of February, Mr. Barnum wrote again, sending the following narrative. The case was certainly one of unusual interest, appprently exhibiting the riches of God's grace towards a child; and the reader will agree with Mr. Barnum, that it was worthy of mention.

Yesterday, a little boy, the son of one of our church members, died; and his case is so remarkable as to deserve men-

* A letter of still later date, (Feb. 23,) from Mr. Barnum, mentions interesting and somewhat exciting movements at Hooeli, which have led quite a number of persons to join the Protestants, so that the congregation has risen to 150.

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tion. His name was Simon, the son of Manoog. He was between nine and ten years old,—a very bright boy, and a fine scholar for one of his age. He was full of play, like other children, but at times thoughtful and inquisitive as to the way of salvation. About two months ago he was bitten very badly, in the face, by a street dog. The dog was killed, the wound healed, and very little was thought of the matter afterward. Wednesday noon of this week, he came home sick with what proved to be hydrophobia. His friends did not supect the nature of the disease, and were not seriously alarmed until Thursday night. A little after midnight, that night, he began to talk of death, although no person had said any thing to him about dying; and from that time for about twelve hours, he talked almost incessantly, except during his paroxysms, until he died.

Yesterday, three or four hours before his death, Mr. Wheeler and I went together to see him. As soon as we were seated by his bed, he said, "I am going, I am going." We asked, "Where are you going, Simon?" He replied, "I am going to be with Jesus. The way is open before me." And he looked upward with great eagerness, as though he already caught a glimpse of the celestial city. Once he remarked: "My eyes have been opened, and it seems to me I can look up into heaven, and see Jesus sitting on the right hand of God." We were surprised to hear such words from so small a child, and questioned him, to learn whether he could give any intelligible reason for this feeling. He said, "I was a bad boy. Death, heaven, and hell, appeared to me like a farce, often. Last night, the Holy Spirit came and aroused me, and told me I must die, and told me to be prepared. So I gave myself to Christ, and the Spirit did something within me and made me ready, and now I am going." We told him, plainly, that he was very sick, and that he was right in saying that he was going to die, and asked, "Are you not afraid to die?" His reply was: "Though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me; thy rod and thy staff they comfort me." Two or three times, when we were not there, he said, "I am afraid to die, because I am a sinner;" but after a moment he would add: "But I have given myself to Christ; he has cured me; I have no more fear, no more pain." He sent for all his schoolmates, together, and shook hands with them one by one; told them he was going; asked pardon of them and of his teacher for every thing which he had ever done to offend them; and requested each one to give him a book, or something of the kind, which he gave back as from himself, to be kept as a special dying gift from him. Then, during the intervals of the paroxysms, he talked to them for half an hour or more, exhorting them to be prepared to die. He said: "I am going, and you will not see my face any more; but when I get to heaven, I will pray for you, that you may come and be with me, and not go to hell, like the rich man, where you cannot find a drop of water." He also asked them to sing the hymn, "Joyfully, joyfully," which is translated into Armenian. A little later, when we were there, he asked us to sing "Homeward bound," which is also in Armenian.

His heart seemed overflowing with love. During the time that I was with him, I heard no impatient word, and not a word indicating that he was conscious of pain, although his body was tossing to and fro all the time, and he was often thrown into violent paroxysms by this most terrible of diseases. The moment one of his paroxysms was past, he would begin again to talk of his going, and of Jesus and heaven. Often and often he would say to his parents, and others, who were weeping—and it was impossible to hear him talk and not weep—"Do not cry, do not be sorry. You must be glad. I am going to be with Jesus, and I will pray for you there, that you may come too." And then, to us and others,

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he would say, "Comfort my father and my mother." He very tenderly asked their pardon for all that he had ever done to displease them; and so of every member of the family, and of other persons. Once, as he held his brother's hand, he drew him very affectionately toward himself, and I heard him say, "O! I wish that you could go with me." He expressed his thanks to the missionaries for bringing the light of the gospel here; and also to his pastor. He called for the neighbors by name, most of whom are not Protestants, saying: "The king sent out his servants and gathered in the good and the bad," (in allusion to Matthew, xxii:) and to all who came, he said, "I am going;" and exhorted them also to be ready to die, and go to heaven. He sent his salutations to many persons whom he did not see, and of many he asked whether they wished him to pray for them in heaven.

Shortly before he died, he said, "When you go to the grave to bury me, don't weep, but sing—'Joyfully, Joyfully;' and I will take a golden harp in heaven and sing too." To his parents, he said, "Read the first chapter of Job, and be comforted. 'The Lord gave and the Lord hath taken away; blessed be the name of the Lord.'" He then said, "I can talk no more, I am going now;" and then, for a few minutes, kept his lips moving, as if repeating the name of Jesus, till his spirit took its flight.

This is a mere outline of what this little boy said during his last hours. His death has made a deep impression upon all classes of the community; and well it may. "Out of the mouths of babes and sucklings Thou hast perfected praise."

Simon was naturally a thoughtful and conscientious boy, and was not far from the kingdom of heaven before he was taken sick, or we should not have been so deeply impressed with his death-bed experience. He loved the Bible, and committed considerable portions of it to memory. He stood up in the Sabbath school oftener than any other boy, to repeat the regular lesson, or some special thing committed to memory. The second Sabbath before he died, he repeated about one-fourth of the Shorter Catechism; giving, himself, both questions and answers. He had prepared the 16th of John to repeat the next Sabbath,—his last upon earth,—but he was not called upon.

During these hours of which I have spoken, he appeared to have a foretaste of heaven; and his soul was absorbed, so completely absorbed, in heavenly things, that he scarcely noticed his pain. He suffered very much from thirst, but during the fifty hours of his sickness, he was unable to take a drop of water or a particle of food. We were confident that it was through the direct, controling influence of the Divine Spirit, and the absorption of his own soul in spiritual things, that he was kept from those violent manifestations of madness which generally accompany this disease. He had never witnessed a joyful death like this, and I doubt if he had ever heard of such; and even if he had, could this or any amount of teaching, develop such a forgetfulnes of bodily pain, such a want of fear, such joy in the very presence and consciousness of death?

Western Turkey Mission.

NICOMEDIA.

(55 miles S. S. E. of Constantinople.)

LETTER FROM MR. PARSONS, MARCH 29, 1866.

THIS letter is calculated to awaken grateful interest, and will, it is hoped, call forth earnest prayer, that the work of the Spirit, which seems to have commenced in several places in the Nicomedia field, may be carried forward mightily there, and extended all abroad.

Religious Interest.

You will be rejoiced to hear, that for some months past, more particularly since the beginning of the new year,

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there has been an extensive awakening of religious interest in this part of the field. Those previously recognized as Protestants, and especially the members of the churches, have been revived to some extent. Individuals in different places have been refreshed in their own spirits, and have been active in seeking the spiritual good of others. The ordinary means of grace have been diligently used, and the result is, as we hope, many conversions to Christ. The church in this city has partaken somewhat of the blessing. The meetings during the week, which had been almost entirely neglected, are now attended by a number equal to the former ordinary Sabbath congregation; and on the Sabbath, the attendance is almost equal to the capacity of the meeting house. There are instances of individual labor for the salvation of souls which have been greatly blessed. At the last communion, three were admitted to the fellowship of the church, and several are propounded for admission. There is corresponding watchfulness on the part of the priests of the old church. They seek out the individuals who are interested in the truth, and endeavor to satisfy their wants, and above all to throw obstacles in the way of their going to the meetings.

Koordbeleng and Adabazar.

In Koordbeleng, the regular congregation has increased from a little handful of persecuted brethren, to forty and fifty. When I was there, a few Sabbaths since, the place of worship was crowded to its utmost capacity from morning to night, and many went away unable to get in.

In Adabazar there have been several cases of hopeful conversion. Among them are some who were hardened in sin, notorious for profanity and drunkenness. Others, who for years have lived outwardly moral lives, some as Armenians and others as Protestants, have become devoted Christians. One person, occupying a high position in society, who has at times represented his nation in the Turkish courts, has cast in his lot with the Protestants. Sixteen persons had been received into the community up to the first of February, and additions to the church take place at every communion. Among the new converts are a few young men, of great promise as it respects future laborers in the Lord's vineyard. Of one, it is said that he has not his equal in acquaintance with the Armenian language and literature. A large meeting house is felt to be a pressing necessity. A great desire has been manifested among the females of the old community to learn to read, to gratify which the priests have been compelled to make provision, and it is said that a thousand women are now learning. The opposition has been such as to remind the brethren of the persecutions of former years. On one occasion, nearly all the windows of the meeting house were broken in by a mob.

Baghchejuk.

A great work is in progress in Baghchejuk. The congregation has quadrupled upon what it was a year ago. The body of the meeting house being crowded, a gallery was built, and now the regular congregation amounts to from four hundred to five hundred persons. It appears to be a work of deep spiritual interest. The priests and leading men of the old community have done what they could to prevent defections from the old church. They called a vartabed from Constantinople to aid them. He preached *up* the peculiarities of the old church, and tried to preach *down* the Protestants; but the people cried out for the gospel. They sent for a vartabed who could preach the gospel; built a pulpit in the church; and said to the vartabed, "If you do not preach the gospel of salvation by Christ, the people will all go to the meeting house." The town was divided into districts, and the priests enjoined to visit from house to house. Special meetings were held for the females.

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Three new priests were ordained—men familiar with the gospel plan of salvation. By one of these new priests, many of the early Protestants were led to renounce the errors of the church, and were guided to the truth. We hope that the large additions to the Protestant community, and to the number of the redeemed which have already taken place, may be but the first drops of the coming shower,—the outpouring of Divine grace.

My itinerant helper has been laboring in the villages surrounding the Lake of Nice during the past six weeks. When he returns, I have no doubt he will have an interesting report to make.

MARSOVAN.

(About 350 miles E. of Constantinople.)

LETTER FROM MR. SMITH, MARCH 30, 1866.

MR. SMITH refers to "a general waking up of the Greeks," in the Marsovan field, which "has generally resulted in a drawing towards Protestantism, and often in an entire abandonment of their old dead forms," but in one case, at least, at Charshamba, has led to bitter persecution. This case was one which called our brother to visit the place; and after much effort there and at Samsoon, he succeeded in securing an investigation, and a promise that the guilty parties should be punished. After giving the details of this case of opposition, he reports facts of more pleasant interest respecting

A Good Work in Unieh.

Another and equally important object of my journey was to look after the work among the Greeks in Unieh. This is the next post east of Samsoon. The journey by sea is a short one, but as the steamer, for which I waited several days, finally left on the Sabbath, I was compelled to go by land, two long days' journey, over the worst road I ever saw. But all the hardships and dangers of the way I counted as nothing compared with the blessed privilege of beholding what the Lord is doing in that city. Very emphatically do I say "the Lord;" for man has had very little to do with it, save as God has overruled the wrath of man to praise Him.

The first seed was doubtless sown by two members of this church, whom Mr. Leonard sent out a few years ago on a Bible tour, and who went as far as that place, and left a few copies of God's Word; which indeed has not returned unto him void, but has accomplished that whereunto it was sent. The removal of their former bishop, who was inclined to evangelical views, and the appointment over them of a bishop of an opposite stamp, has aided in bringing about the present state of affairs.

A short time ago, eleven families declared themselves Protestants, and have been earnestly calling for some one to come and teach them the right way. Two months ago we sent our helper there, from Samsoon, (though he was very much needed in the latter place,) and he had been laboring among them with great encouragement, until my arrival. I remained there nearly a week, and every evening, from thirty to fifty, mostly men, came to hear us preach, and remained a long time for conversation and discussion. You will get some idea of the difficulty under which we often labor in preaching to these people, when I tell you that my words, which were always interpreted, sentence by sentence, from Armenian into Turkish, were often re-interpreted into modern Greek, for the benefit of those who did not understand Turkish well. Yet I scarcely ever saw audiences so attentive, and so earnestly desirous of learning the truth.

Individual Cases of Interest.

Among the interesting cases, is that of the Greek teacher, a very fine young man, who has charge of about a hundred and seventy boys. He had commenced teaching the gospel and evangelical songs to his pupils. In answer to the complaints of the directors, while we were there, he declared that he was a Protestant, and that he would not

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teach unless he could teach in accordance with his convictions. To this they consented, as he is greatly beloved, and they doubtless feared that if he left, he would set up another school, and nearly all the scholars would follow him. They also said, that after a little while he might preach the gospel in the church. They only required of him that he should not come near me while I remained there. To this he assented, hoping that by thus maintaining his place he might do much good. He came to me, however, the very next day; and when asked how he could do so, after making the promise, he said, "What could I do? My heart is with you, and I couldn't stay away." Thus do we often see, in these lands, an earnest zeal for the truth combined with a great lack of moral principle. Still, I have strong hopes that God has thoughts of mercy for him, and has chosen him to be an instrument of great good. All these people are weak in faith and in knowledge, and have very low ideas of the wickedness of sin.

I should love to mention other interesting cases,—one, that of a prominent physician, who also, for thirteen years, was the teacher of that school; and another, that of a gentleman from Smyrna, who came out of curiosity, staid to inquire earnestly after the truth, went away to "eat his fast" and declare the folly of their old forms and ceremonies, and returned to inquire more fully respecting the right way. But I have not time to write nor you to read. I would, only, that both you and all our dear Christian brethren in America would remember these people in your prayers, and feel strengthened by what the Lord has already done, to believe that, in answer to prayer, he is ready to do still greater things. They greatly desire and need some one to teach and guide them; but they need far more, the presence and power of the Holy Spirit. Said one of them: "Give us *one* man now, and we hope that after five years, when a Greek helper is wanted for these hundreds of Greek villages, every one will point to Unieh and say, there are plenty of them there;" and almost every voice in the room responded "Amen." But I could give them very little encouragement to expect that we should be able to find that *one* man for them, and could only exhort them to continue instant in reading the Word of God, and in prayer.

PROCEEDINGS OF OTHER SOCIETIES.

English Church Missionary Society.

North-West America.

The *Church Missionary Record* for February presents the following statements respecting missionary operations among the Indians and English settlements in North-West America.

The aspect of this mission is rapidly changing, and the action of the Church Missionary Society respecting it requires to be adjusted accordingly. Red River was our first place of occupation. After a time, as the necessities of the native races, and the best way of obtaining access to them, became apparent, advanced posts were pushed forward into the wilderness. The Indian Settlement was our first essay, so near to the Red River Settlement as to form a portion of it. Then, at further distances, Devon and Fairford were commenced. Then, along the shores of Hudson's Bay, at James' Bay, York Factory, missionaries were placed, by whom the scattered Indians might be reached, and Christ be made known to them; while Stanley, on the English River, was for a time regarded as the limit of our mission northward, beyond which English missionaries were not to advance. But this idea was soon abandoned when it was found that Popish missionaries had gone ahead, and established themselves in the Athabasca district. The Mackenzie district was then occupied, and beyond the Rocky Mountains, where lie the upper courses of those rivers which, after their union into one great channel, flow through Russian America into Behring's Straits,

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a missionary was placed amongst the numerous and interesting Indians of those regions.

Our missionary action is now less vivid in the old centre, and more energetic towards the distant extremities; and that means simply this, that it is most earnest where most wanted. At the Red River, except for the purposes of the Secretariat, and as a basis on which the distant stations may fall back, as they need aid in the various ways in which it comes to be required, sometimes as regards supplies, or counsel, or help in time of sickness, the presence of a Missionary Society is not needed. The episcopate is there to superintend, and, from other sources, the supply of the churches with suitable ministers, and the spiritual wants of the settlers, can be met.

Again, there are other stations, such as the Indian Settlement, Devon, Fairford, Moose Fort, Stanley, which have ceased to be missionary, and are now pastoral. Ordained natives may well be placed in charge of these native congregations as pastors; and although, from the poverty of the country, there is little hope that, unless some great change takes place, these flocks would be able entirely to support their own pastors, they yet could do something, and thus diminish, to some extent, the expense of the native pastorate.

For the distant stations, which are as yet purely missionary, the presence of English missionaries is now less necessary, inasmuch as there are not only native but country-born clergymen, who combine with a physique inured from infancy to the climate, a mental constitution in which the European and native element are combined. They appear to be thus peculiarly fitted to impart Christianity to the native races, and, so far as they have as yet come into the field, they have proved themselves effective. The Rev. J. Mackay, of Devon, the Rev. R. M'Donald, of Fort Youcon, and the Rev. T. Vincent, of James Bay, are country born.

Of native ministers, we find several occupying advanced posts, the Rev. H. Budd, at Nepowewin, and the Rev. James Settee, at Fort Pelly.

Our hope is that the number of such men will increase, and thus that a very few English missionaries may suffice for the superintendence of the work.

The country-born missionaries and native pastors will need to be men of whose conversion to God no doubt can be entertained; well acquainted with the Holy Scriptures, and able to teach from those Scriptures the people among whom they may be placed; but they will need also to be men who can accomplish on foot long journeys, and whose hands shall be ready to wield the axe and ply the oar. A higher theological training, obtained at the cost of such elements of fitness for their peculiar work, would not answer our purpose.

LONDON JEWS SOCIETY.

THE last Report of the London Society for Promoting Christianity among the Jews, makes the following financial statement:

Your Committee stated last year, that the average income of your Society was very nearly £2,000 below what might be considered the fixed expenditure, and they accordingly appealed to you earnestly for enlarged contributions. It is with great thankfulness that they now report an increase of nearly £2,000 in the last year's income of the Society. At the same time they must remind you that they could extend their operations in more than one important direction, if larger funds were at their disposal.

The gross receipts of the year have amounted to . . .	£34,628	1*s.*	2*d.*
The expenditure for the same period has been . . .	35,845	18	8

The ordained missionaries of the Society are 35, and the stations 33—in England, various places on the continent of Europe, at Constantinople, Smyrna, Bagdad, Jerusalem, Cairo, Algiers, Tunis and Abyssinia. The Report states:

With regard to the condition of the Jews themselves, the nation, as far as we are acquainted with them, are becoming daily more unsettled and restless. Some of them, at one time have abandoned the Talmud, and then through feelings of helpless uncertainty have been disposed to return to it. Others are keenly alive to every political movement in their neighborhood and in the world, in the hope that by the elevation of some individual to supreme power, or through some revolution of empire, something may happen equivalent to the revelation of a Messiah: while they have no adequate conception of Him of whom it is certainly promised that he shall come; and the object of whose coming is just as certainly their full salvation; only that He will be *first* their righteousness, and *then* their glory.

One feature, to which we adverted last year, still continues greatly to encourage us in our particular work, namely, the large circulation of the New Testament, and that chiefly by purchase. This is an indication of no little promise in reference to our immediate object; and we would urge upon our friends special and earnest supplication, that the consequent extended acquaintance of the Jewish people with the New Testament Scriptures may lead, through that grace by which alone such an end can be effected, to the gathering in a large remnant of saved ones into the Church of Christ.

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Missions in China.

A Tabular view of Protestant missions in China for the year 1864, issued from the Presbyterian mission press at Shanghai, presents the following summaries.

Summary of Societies.

Name of the Society.	Present number of ordained missionaries.	Unordained missionaries.	Stations and out-stations.	Chapels and preaching rooms.	Churches.	Converts baptized during the year.	Present number of communicants.	Ordained native preachers.	Catechists employed as preachers.	Schools.	Pupils in schools.	Hospitals and dispensaries.	Number of cases treated.	Conversions among cases treated.
Am. Baptist Miss. Union,	5	5	18	19	6	48	227	.	19	4	74	.	.	.
Am. B. C. For. Missions,	10	11	8	10	5	16	65	.	10	9	112	.	.	.
Am. Meth. Epis. Mission,	4	7	11	12	3	40	139	.	10	6	90	.	.	.
Am. Meth. Ep. Ch., South,	3	2	4	3	.	5	22	.	2	.	.	.	.	.
Am. Pres. Ch., Mission,	14	19	17	28	7	65	271	2	16	19	292	1	20,951	1
Am. Prot. Epis. Mission,	2	.	4	4	2	18	64	1	4	8	173	1	3,000	.
Am. Ref. Dutch Mission,	2	.	4	5	3	46	348	2	10	2	40	.	.	.
Am. So. Baptist Convention,	3	3	4	7	4	14	138	.	6	3	26	1	2,026	1
Am. United Pres. Mission,	1	1	.	.	.	.	.	.	.	.	.	.	.	.
Berlin Ladies' Society,	.	6	1	1	.	.	8	.	2	1	43	.	.	.
Berlin Missionary Society,	1	.	7	.	.	10	45	.	4	15	165	.	.	.
British and For. Bible Soc.	.	1	.	.	.	.	.	.	.	.	.	.	.	.
Am. Baptist, (independent,)	1	.	.	.	.	.	.	.	.	.	.	.	.	.
Church of Eng. Miss. Soc.	8	8	2	5	2	40	111	2	13	8	197	1	.	.
Chinese Evangeliza. Soc.	1	.	2	2	1	15	45	.	1	1	10	.	.	.
English Baptist Society,	4	3	2	2	1	6	13	.	3	.	.	.	.	.
Eng. Bap. (independent,)	1	.	.	.	.	.	.	.	.	.	.	.	.	.
Eng. Met. New Connection,	2	1	1	4	1	3	15	.	2	.	.	.	.	.
English Pres. Mission,	7	5	8	9	3	40	188	.	16	1	10	.	.	.
Eng. Unit. Meth. Free Ch.	1	1	.	.	.	.	.	.	.	.	.	.	.	.
English Wesleyan Mission,	6	7	1	1	.	.	.	.	1	.	.	1	11,806	.
Ger. Ev. M. Soc. of Basel,	5	1	6	11	.	28	178	.	4	6	121	.	.	.
London Miss. Society,	11	13	28	34	16	219	700	4	39	10	171	4	78,000	42
Rhenish M. Soc. of Barmen,	2	1	2	2	.	1	7	.	4	2	65	1	6,000	.
Seventh Day Bap. Mission,	.	.	.	.	1	.	17	1	4	.	.	.	.	.
Nat. Bible Soc. of Scotland,	1	.	.	.	.	.	.	.	.	.	.	.	.	.
Total, . . .	95	95	130	159	55	614	2,611	12	170	95	1,589	10	121,783	44

Summary of Stations.

Stations.	Present number of ordained missionaries.	Unordained missionaries.	Stations and out-stations.	Chapels and preaching rooms.	Churches.	Converts baptized during the year.	Present number of communicants.	Ordained native preachers.	Catechists employed as preachers.	Schools.	Pupils in schools.	Hospitals and dispensaries.	Number of cases treated.	Conversions among cases treated.
Canton, . . .	15	17	10	15	5	40	160	.	10	12	255	3	32,477	9
Hongkong, . . .	10	10	19	21	1	80	340	2	16	27	518	1	6,000	.
Swatow, . . .	4	3	7	7	1	18	68	.	7	2	88	.	.	.
Amoy, . . .	9	7	20	24	12	139	924	2	42	5	90	1	6,500	.
Fuhchau, . . .	10	13	16	21	7	46	197	.	20	10	149	1	.	.
Ningpo, . . .	12	9	24	26	10	117	482	2	33	9	139	.	.	.
Shanghai, . . .	10	11	19	21	12	110	273	6	20	14	245	2	53,000	30
Hankow, . . .	2	2	4	4	1	11	36	.	5	3	25	1	11,806	.
Chefoo and Tungchow,	9	9	4	7	3	16	54	.	5	4	33	.	.	.
Tientsin, . . .	6	5	2	6	2	5	27	.	3	3	32	.	.	.
Pekin, . . .	8	8	5	7	1	32	46	.	9	6	65	1	12,000	5
Total, . . .	95	94	130	159	55	614	2,607	12	170	95	1,589	10	121,783	44

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MISCELLANIES.

PROBLEMS FOR THE EDITOR.

How to publish, *in full*, many long communications, and yet have everything short, and to the point?

How to make communications which will fill six pages, but which the writers suppose can appear on one or two, as brief as they think they are, while nothing is omitted or condensed?

How to cut down articles largely, yet never omit what *the writer* will feel should have been retained?

How to put everything which has been received, and which the writers and their friends will think should appear, into a given number of the magazine, when there is enough to fill two or three numbers?

How, after the omnibus is thus three times full, to find room still for accounts of "Other Societies" and a good variety of "Miscellanies?"

How to make readers *now* feel the same interest in details of missionary life and labor, in letters, journals, and reports, however long, which they felt when the work was new, and everything from the fields abroad was fresh?

How to make readers judge just as the writers do, respecting the interest and importance of what is written?

How, for the sake of friends, to have in every number, intelligence of interest from each one of the missionary band, especially from all who have recently gone abroad, when nothing has been received from most of them, or nothing of public interest?

How to put into the mind and the mouth of every pastor, just the facts and thoughts he will wish to use at the monthly concert, without giving him the trouble to digest or even read?

How to present, each month, just such a summary, and *speech*, as would please each one of two or three thousand pastors, when no two of them have the same mental constitution or could fully agree?

How to publish a variety of brief, interesting incidents, when there are none to publish, and yet carefully adhere to unexaggerated truth?

Et cætera, et cætera, to the end of a long chapter.

A STORY OF MISSIONARY LIFE.

THE sailing of Mr. and Mrs. Williams for the North China mission, was announced in the Herald for May. A relative of Mrs. Williams, writing to one of the Secretaries of the Board a few weeks since, furnished the following "story," appropriate in connection with this departure.

"A quarter of a century ago last June, a missionary started from Lac-qui-Parle to go for the mail. The post-office was two hundred miles off. His wife, who had been two years shut up in the Indian country, accompanied him; and they took with them a little child, a few months old. The first week they enjoyed very much, traveling in their own wagon across the prairie, and pitching their own tent at night. On reaching Traverse des Sioux, where they spent the Sabbath, they were disappointed in not finding a Mackinaw boat, in which to descend the river to Fort Snelling.

"The company of Indians and half breeds determined to go down by land, through what was called the Big Woods. But no wagon road had then been cut through; and the best that could be done was to make some kind of a substitute for saddles, and try the journey on horseback. The tent and camp kettles were fastened on one horse, and a buffalo robe, with some blankets, were strapped on the other, a rope being made to answer for a stirrup. On this latter was mounted the missionary's wife. The baby found a better place, perched on an Indian woman's back.

"After they had gone about ten miles in this way, a canoe was found, in which the mother and child took passage, with three or four Indian women. For the

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next four days they 'paddled their own canoe,' in the rain and sunshine, annoyed by mosquitoes, and inhaling the fragrance of the rose gardens of the valley. The land party arranged to meet them each night, at some point on the banks of the river. Their provisions failed; but on reaching an Indian village they were invited by an Indian woman into her tent, to eat wild rice and sugar. The baby was bitten by the mosquitoes, and bronzed and blistered by the hot summer's sun.

"Finally, at the close of the second week, they reached the post-office. After the objects of their journey were accomplished, and they had recruited awhile in the family of another missionary, they took up the line of march homeward. This time they tried a birch-bark canoe, but the snags of the Minnesota were fearfully antagonistic to the birch-bark. Often they were obliged to go ashore and pull up their pierced canoe, and mend it with bark and pitch. But by and by there was no more pitch, and the canoe had to be abandoned. They were still ten or twelve miles from Traverse des Sioux, and this was quite a little walk for them, carrying the child. When they reached the river, there was no boat to cross in, and the wading was very deep. But the baby found a good way of crossing, perched again on an Indian woman's back.

"*That baby* has now grown to be a woman, and we have just bid her farewell, and commended her and her husband to the grace of God, in the work of converting the Chinese empire. A dear good girl is our Bella; and I trust the Lord has a good work for her and Mr. Williams to do in that far off land.

"As a very appropriate finale to this story, I must say that the good people of Beloit have wonderfully interested themselves in Isabella's outfit. They have provided for her bountifully and beautifully."

Pleasant Facts from Diarbekir.

The following are extracts from a recent letter from Mrs. Walker, of Diarbekir, Eastern Turkey, to friends in this country.

"In this city there is much to make our hearts glad. Our people are expecting soon to open a new place for worship, in another part of the city, the present place being too much crowded every Sabbath.

"Miss West meets the children of the Sabbath school every Saturday afternoon, and to-day, an unpleasant day, she had ninety-seven present. Our Sabbath school numbers, every Sabbath, from three hundred and fifty to three hundred and eighty. Our people sustain, every week, two meetings, each an hour before sundown, at the chapel, (the time of one of them is principally occupied by an exposition from the native helper,) and two evening neighborhood meetings. Twenty of the brethren go, two and two, every Sabbath evening, to some houses appointed, where they meet assemblies of Protestants and Armenians, for religious consultation and discussion. Our women's meeting, every Monday afternoon, at private houses, numbers from fifty to eighty. We have two girls' schools, and two others are soon to be opened; three of them to be taught by the girls who have graduated from the Kharpoot boarding school, and who are willing to teach without any compensation from the Board, the scholars each paying a mere pittance for tuition.

"They, [the girls from Kharpoot,] are greatly improved. Three years away from home has wrought a great change in them all. One dear good girl, who graduated this autumn, is teaching in the village at Cutterbul, and also is commencing a weekly meeting with the women there. Miss West, who is spending the winter with us, has been at many of the missionary stations, and says she has never seen anywhere so interesting a people as this. She notices a native refinement and sense of propriety, not merely among the Protestants but among Armenians as well, which is not common elsewhere.

"We have had our meeting for the women several times of late, by invitation, at houses where the man of the house was a Protestant but not the wife, and I wish you and your good neighbors could have been with us at some of these meetings. Miss West talks in Armenian, which I do not understand; but I always accompany her, and I feel that it is a blessed work to

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talk to seventy or more women and girls, all paying fixed attention to every word. We are making special effort to impress upon our women the idea that every individual has a work to do. We meet the female members of the church once a week, in my sitting room, for prayer and more personal conversation, and I think I enjoyed nothing in America so much as I do these occasions."

THE ISLAND HOME OF MR. STURGES.

Mr. Sturges, of Ponape, in a letter to a friend, published in the *Christian Herald*, thus describes the island upon which he lives.

"If you were to take a large tin pan, such as our wives wash dishes in, and in this, filled with clear, sparkling water, you were to place a stone of somewhat irregular shape, so as to tower far above the edge of the pan, and leave a strip of water all around; if the pan were then placed in the centre of a great pond, its edges a little above the water, you would have something that would look a little like our island, in its barrier reef. The stone is to represent the island, which is sixty miles in circumference, and three thousand feet high, covered with verdure from the water's edge to the highest peak. No one who has not actually seen the verdure of these tropical islands, can have any idea of its profuseness. The space of water between the island and the barrier reef is from one to four miles wide. It is made up of flats and bays; the flats bare at low tide, but covered with water, some four feet deep, at high tide. The reef is a little higher than the flats, dotted along at various distances with little islets, all green and lovely as their great mother, at whose feet they sleep in such quietness. This reef is also cut by various channels, which are the mouths of harbors, through which the rivers from the mountains flow out, and through which the tides also ebb and flow. Against this barrier reef old ocean keeps up an unceasing warfare—billows piling upon billows, dashing, beating, breaking in foam and thunder upon this breakwater of the Almighty. The beauty, sublimity and awfulness of the scene, when old Neptune masses his forces and opens his batteries upon these outer works of our impregnable citadel, are beyond all conception!

"Once I stood upon the top of this citadel,—the summit of this green island,—where I looked down upon this strip of quiet water, separated from the deep blue ocean by the silvery ribbon of breaking billows, upon whose blue waters, far, far away, other islets, like gems, sleep; and while thus looking down, gazing with rapture and awe, I could but look up and exclaim, what a Being must he be who made and presides over all these beauties and forces!"

A DEATH AT MARDIN.

In a report of his station for 1865, Mr. Williams, of Mardin, Eastern Turkey, relates the following incident:

"In May, Uncle Grace Onion, the aged athlete, died (of typhus,) in full assurance of hope; refusing, to the last, the incessant intreaties of a wide family circle to allow the priest to come; replying to every argument, 'Jesus is enough for me. My trust is in Jesus; I ask, I wish no more. I am an old sinner, but one drop of his blood is enough to wash away all my sins.' Thus fearlessly and trustingly, for two days, he awaited death's approach. When he was so far gone as to be helpless, it was proposed to send for the priest, to force the wafer into his mouth and administer extreme unction. A man was sent for to be dispatched with the message, but before he arrived, the 'sober second thought' of the adopted son changed his purpose, and he said: 'My father, while alive and sensible, steadily and utterly refused this act, and it would be a sin against God to enact such a farce, claiming that at the last he came back to *the church*;' and it was not done. Of course the priests refused him burial in his own vault; and the indignant son, who about two months previously returned from us to the papists, went over to the Jacobites, who offered a place for burial within their church. The old man himself had requested to be buried in our 'desolation's acre.' We have a good hope that his spirit is with Christ. The son, though rough and uncultivated, has many noble traits of

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character, and has paid over to the Board 500 piastres, which the father desired to be given for the spread of the gospel."

Bibliographical.

"The American Mission in the Sandwich Islands: A Vindication and an Appeal, in relation to the proceedings of the Reformed Catholic Mission at Honolulu. By Rev. W. Ellis, formerly missionary at the Sandwich Islands, and Honorary Member of the A. B. C. F. M. London: Jackson, Walford & Hodder, 27 Paternoster Row. 1866."

This is a pamphlet of 108 octavo pages, —candid, clear, concise, conclusive. The writer, recently returned from Madagascar, once labored for a time in connection with the mission of the Board at the Sandwich Islands, and is widely known as the author of "Polynesian Researches." He has done an important service, in the preparation of this pamphlet, to the cause of truth and to the Christian "law of amity," which, as he well shows, has been hitherto so generally regarded by different Protestant societies in prosecuting the work of missions. He maintains, throughout, a calm, dignified and Christian courtesy, while dealing with the astounding misrepresentations which have been scattered abroad, in connection with the establishment and advocacy of the self-styled "Reformed Catholic Mission;" and the counteracting facts and testimonies adduced by him are, on this account, all the more convincing, and even crushing in their effect.

MONTHLY SUMMARY.

Missions of the Board.

Western Turkey. — Mr. Trowbridge, of Constantinople, forwarding the annual tabular view of the Western Turkey mission, for the last year, writes: "The general state of our work in this mission is very prosperous. I anticipate that the next annual reports from the stations will be the most encouraging the Board has received from these stations for several years. I judge so from the returns made for the tabular view, and from letters which I constantly receive from all the stations. Nothing but the outpouring of the Holy Spirit seems needed to bring large numbers into the kingdom of Christ. Men are *worked up* to a remarkable degree, throughout the mission and throughout the country."

The statistics furnished indicate gratifying progress, within the year, in nearly all departments of the work. Comparing these with the returns for 1864, it appears that the number of registered Protestants has increased from 2,072 to 2,795; the number of pupils in schools, from 1,237 to 1,619; the number of native pastors, from 6 to 9; of churches, from 19 to 20; and of church members, from 552 to 640; the average attendance on Sabbath worship, from 1,733 to 2,077; and the number of Sabbath school scholars, from 878 to 1,358. Ninety members were added to the churches on professsion of faith, during the year.

Mr. Farnsworth wrote from Cesarea, March 26. He had been visiting several out-stations and found much to encourage. At Moonjasoon the work was "in a very hopeful condition." At Gemerek, with a population of about 3,500 Armenians, and 2,000 Moslems, where "a few years ago nearly all the people were robbers," and "they still have a rough, half-savage appearance," "the gospel has made a deep impression." Mr. Farnsworth says: "Perhaps no place in the Cesarea district has yielded a more liberal harvest the last five years, or promises a more abundant reward for future effort." There is a school of 60 pupils, a Protestant community of about 100, "hundreds more are interested in examining the truth," there is "material for the formation of a little church," and "they are taking steps for providing themselves with a place of worship." During his visit, of ten days, "day and night the room was thronged with interested inquirers." At Soongoorli, the work has assumed new interest of late, and our brother had, on the Sabbath, "a very attentive congregation" of more than 200. Arrangements were

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completed there for building a place of worship. At Yozgat, nine persons were admitted to the church. Pleasant facts are noticed respecting other places, and in all his intercourse with the people on these tours, our brother saw "conclusive evidence of an increasing spirit of inquiry."

A letter from Mr. Parsons, of Nicomedia, (page 174,) speaks of an extensive awakening in that part of the field. At Nicomedia, "meetings during the week are now attended by a number equal to the former ordinary Sabbath congregation; and on the Sabbath, the attendance is almost equal to the capacity of the meeting house." At Adabazar, there is much opposition, but "there have been several cases of hopeful conversion, and additions to the church take place at every communion. Among the new converts are a few young men, of great promise as it respects future laborers in the Lord's vineyard." At Baghchejuk, "a great work is in progress," "the congregation has quadrupled upon what it was a year ago," and "it appears to be a work of deep spiritual interest."

Mr. Smith, of Marsovan, (page 176,) gives a very cheering account of a general "waking up" among the Greeks in the Marsovan field, and especially at the city of Unieh, where the people earnestly call for, and greatly need, some one to instruct them.

Central Turkey.—Mr. Schneider wrote from Adana, April 2. He had been at that place more than three months, but was about to return to Aintab. The native pastor of Adana had recently returned from Sis and Hadgin. He found a gratifying "thirst for the Word of God," disposing of all the copies he had with him, even the one for his own use. The authority of the Government is fully established, and there is now as good prospect of liberty and protection for preachers of the gospel in Hadgin as in any other part of the empire. From the pastor at Killis, Mr. Schneider had received encouraging accounts. The movement for an English Church there, started some time since by Garabed, of Diarbekir, was entirely abandoned, and the church and Protestant community were peaceful and harmonious.

Eastern Turkey. — Mr. Barnum wrote, from Kharpoot, March 3: "Our old helper, Hadji Hagop, of whom I wrote to you a few days ago, died this morning. He continued cheerful, hopeful, trustful, to the last. His state of mind, during this illness, has been a great marvel to men of the world—his former associates, and to many others. God grant that it may lead them to be prepared for the hour of their own death. The church in the city is in the midst of the examination of candidates for church membership. More than twenty have presented themselves. Of ten already examined, nine have been approved. They give very clear evidence of a change of heart. Quite a number of these persons date their conversion from the week of prayer."

Mr. Burbank wrote from Bitlis, March 8: "You will rejoice with us in the awakening God has bestowed on our dear people." "A few weeks ago, in almost every house, there was feasting and drunkenness. But instead of this, in houses where the truth has entered, you may now see, evening after evening, the old and the young gathered together for prayer, till the little dwellings are crowded. And at daylight in the morning, in a room near the great market, men and boys assemble for prayer, day after day. Sometimes you may count more than 40 persons there." "The last communion season was the most solemn scene I have witnessed here. All the old members [of the church] arose, and confessed how little they had understood the holy nature of their calling, and renewed their covenant with the church and the Saviour." The audience witnessed the scene "with bowed heads, weeping eyes, and the deepest emotion."

Letters in this number of the Herald, from Messrs. Allen and Barnum, of Kharpoot, (pages 169–174,) will be found of much interest. The activity of the native Christians, going out on the Sabbath to many villages around them to make known the gospel; the organization of a party in the old church holding evangelical sentiments, and insisting upon "having good schools for their children, and plain, prac-

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tical preaching of the gospel in their churches," and in one case even saying, when opposed by the magnates, "We built this church, and we *will be martyred upon its threshhold* to defend our right to have the gospel preached in it;" the twenty-seven out-stations where now the gospel is regularly preached in the Kharpoot field, which has been occupied less than eleven years; the sixty-four additions during the past year to the eleven churches; the progress and encouragements at various out-stations, noticed by Mr. Barnum;—all these things indicate that the influence of truth is much extending, and may well lead the missionaries to "exclaim, 'What hath God wrought.'" Mr. Barnum's remarkable account of the death of a little boy from hydrophobia, and his religious experience and sustaining faith, (page 172,) should not be overlooked.

Syria.—The rebellion in Lebanon, which has been several times, of late, referred to in the Herald, became more serious and continued longer than was at first expected. A letter respecting it from Mr. Samuel Jessup, dated February 26, was prepared for publication this month, when intelligence of a little later date, (March 7,) was received, announcing its suppression. The leader had fled, the supreme power of the Maronite Patriarch in Northern Lebanon was broken, and Daoud Pasha was to be the only ruler in the "holy mountain." Good results may be anticipated in due time. The Bible has been heretofore virtually excluded from the region, but now "no one can hinder its distribution there," and "the Governor is free to carry into effect his enlightened plans" for the elevation of the people. In the letter referred to, Mr. Jessup stated that at Hums three men and four women were asking to be received to the church, while the number of Protestants there was constantly increasing. In Tripoli, also, three females were seeking admission to the church, and there was increasing interest in the town of Mahardee. One man there, some months since, purchased six Bibles, paying for them in mats, and recently he sent his son for another, a large one, and having nothing else with which to pay for it, he sent his *sword*, and gave that for the sacred volume. "The poor Safeeta people seem to be as much oppressed as ever; and to add to their grief, just as we thought they were going to get rest, their sheik sold himself to their enemy and oppressor, and withdrew their complaint against him from the Government, saying that the case was settled. Thus their arch oppressor has gone back again, and is more relentless than ever."

Nestorians.—A letter from Mr. Labaree, of March 12, is less encouraging than could be wished, in regard to religious interests. There is still, he says, "a lamentable amount of spiritual apathy," and the brethren have been greatly tried by the conduct of one of their youngest helpers, who has shown himself to be "thoroughly corrupt and dissolute." The case, however, is likely to turn out for the furtherance of the gospel, and there are "some very cheering evidences of the Holy Spirit's presence." In one village, Sherabad, "there has been a genuine revival since the week of prayer." Priest John is referred to as preaching the gospel with very great power.

Mr. Shedd's letter, (page 168,) gives further information of the efficiency of John's "burning words" as he preaches the gospel among his own people. On one occasion, "the communion service was held in a mud-walled church, which is very cold, and the sermon [of this preacher] was two hours long, but tears were streaming down the faces of the hearers. 'Are you not cold?' said a helper to one of the brethren who was thinly clad. 'I don't know; every sense is lost in hearing,' was the reply."

Zulus. — Mr. Lindley wrote March 2, stating that two months before, he received nine new members to the church at his station. A severe drought, (just terminated by a plentiful rain,) occasioned the prospect of hardly more than half the usual crop of native food, so that the people were likely to suffer severely.

Ceylon.—Mr. Hastings, sending the statistics of the mission for 1865, remarks that they show a gain of only six in the membership of the churches during the

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year, and "a small increase in the attendance on Sabbath services, and in the number of pupils under instruction in the village schools." The week of prayer was observed at all the stations, and the meetings were well attended, with some increase of interest; though the time is unfavorable in Ceylon, the people being, at that season, busy "in preparations for the harvest."

North China.—A letter from Mr. Gulick, dated November 25, 1865, shows that while he had met with considerable difficulty from evil minded individuals, in retaining the house hired at Chang-kia-keu, the magistrates had not interfered to prevent their residing at the place, and did not seem disposed to do so. He had gained the sympathy of many of the people, by giving medicine and aid in times of sickness, and hoped to be able to remain, and accomplish much for the cause of Christ.

Mr. Stanley made a tour for preaching and distributing books in November. He was out sixteen days, traveled three hundred and sixteen miles, visited ten walled cities, distributed, mostly by sale, thirteen hundred books, gospels and tracts, was listened to with a good degree of attention in most places, found a gratifying eagerness to obtain books, (not because they were of a religious character,) and returned with the conviction, that more time and money expended in colporter efforts in China would be a good outlay, and that the American churches should immediately have a Bible agent in that field. During the year 1865, three persons were added to the church at Tientsin, and one was excluded. The present number of members is fourteen. Native meetings, during the week of prayer, were better attended than ever before.

Sandwich Islands. — Mr. Coan, writing from Hilo, February 15, mentions the dedication of a new church edifice at Puna, built by native carpenters, under his direction,—"a good looking building, and somewhat tasteful." It cost $1,300, contributed by the people, and was opened free from debt. Another church of the same size and character, forty-five by twenty-two feet, is completed in North Hilo, and still another is soon to be erected. Referring to the Morning Star, Mr. Coan remarks: "We rejoice to hear that another Morning Star is to arise in the East. It will give a fresh impulse to the dear children of the United States, and multitudes of them will become stockholders in the blessing. May they all have an imperishable interest in Him who says, '*I am the bright and Morning Star.*' May He be the star of hope, the star of faith, the star of peace, and the star of life to the contributors, and to many thousands of benighted children and parents in this ocean."

Another letter, from the same brother, (page 164,) gives an account of a visit to Hilo by the United States Steam Frigate Lancaster, and addresses by the Admiral and the chaplain at a public meeting, full of interest. The Admiral, it will be seen, expressed delightful satisfaction in all that he had seen at the islands, and "admired the peace, the order and the kindness which reigned there; surpassing, as he thought, that of any other people he had ever visited, and putting to the blush the civilization and the Christianity of older and more pretentious nations."

Dakotas. — A letter from Mr. Riggs, (page 164,) announces the finishing of the work in the prison at Davenport, the release of the prisoners, and the removal of those and other Dakotas to a new location in Nebraska. Mr. Riggs says: "One of the elders wrote me a note on the morning of their departure, in which he said: 'Our Saviour is truly making us glad; but this is not the greatest gladness. When we are admitted into heaven, I think we shall be gladder than we are now.' Well, right glad am I also."

OTHER MISSIONS.

South Seas, Eromanga.—In the Herald for June last, page 186, mention was made of the renewed occupation of Eromanga, as a mission station, by Mr. J. D. Gordon, of the Presbyterian church of Nova Scotia, a brother of the Mr. Gordon who was murdered by the people of that island a few years since. Appearances for a time seemed quite favorable, and hopes were entertained that a brighter day was about

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to dawn upon that barbarous island, where not only Mr. and Mrs. Gordon, but, earlier, Mr. Williams, fell by violence. Letters published in the March number of the *Record* of the Presbyterian Church of the Lower Provinces, do not represent matters as promising. Many obstacles to the success of the gospel are noticed. Though there had been several baptisms, and the average congregation on the Sabbath was about 300, (in August, 1865,) Mr. Gordon speaks of the island as much disquieted, with "great odds" against him and the friends of Christianity; "so that between sickness and death, wars and rumors of wars, murders, private and public, and the threats of the heathen," he hardly knew what to do. "The situation is perilous, and the case extraordinary." Visited by an English war vessel, he was urged by the Commodore to remove from the island, but thought it not right to do so, leaving those of the people who had embraced Christianity, to the "jealousy, hatred and slaughter" to which they might be exposed. Yet he says, September 26: "I think I may have to retire soon, for a season, or finally."

A letter from Mr. McCullagh, published in the *Record* for April, and dated October 17, 1865, states: "Unless a decided change takes place, Mr. Gordon cannot remain at Eromanga any longer with any reasonable prospect of safety. During the last twelve months, *thirty* lives have been sacrificed there, and the Eromangans seem as bloodthirsty as ever. But nothing is impossible with God." Respecting Tanna, Mr. McCullagh writes: "The effect produced at Tanna by the Commodore's visit seems to have been beneficial so far, as we are informed that at Port Resolution houses are beginning to appear again. When asked what houses these were, the natives replied, 'For the missionary and teachers;' so that in all probability the reaction in favor of Christianity may soon be as strong as has been the opposition to it heretofore. Tanna is a fine, fertile island, with a population of some 10,000, or it may be 15,000." Of Aneiteum he remarks: "I am glad to say that prosperity has attended our labors on Aneiteum, during some months past. . . . Before last communion, Mr. Inglis baptized 17 adults and 10 children, and had a large attendance on communion Sabbath. . . . On the Friday before communion Sabbath, I baptized 19 adults and 11 children. There could not have been less than 700, I think, in the church on communion Sabbath, and on Wednesday following, I entered on the roll the names of 34 candidates for church membership. At our meeting last week I was surprised to see nearly as many more, making in all 61 new candidates."

South Africa.—Some of the Wesleyan missionaries among the Zulus report encouragement. One writes, from D'Urban, that they are now seeing what they have long looked for in vain, several native young men presenting themselves as candidates for the ministry. Another wrote, from "Faku's Mission," Dec. 22: "The good Lord has blessed our feeble efforts to do good. During the past year, about twenty have been added to the number of our church members, and others have come forward professing to seek salvation. Our chapel, which I supposed would be large enough for some years to come, is now getting too small for our Sabbath congregations."

South America.—Missionaries of the Presbyterian Board earnestly call for funds to erect chapels at Rio de Janeiro and Bogota. At the former place, a young man was baptized on the 4th of February—a brother of a former member of the little church there.

Liberia.—Mr. Erskine, of the Presbyterian Board, after visiting the church at Marshall, in October last, wrote: "I had heard that there was an interesting work of grace in progress in that place, but what was my surprise to learn on my arrival, that this work was extending itself to the re-captives and surrounding tribes, many of whom gave evidence of having experienced a change of heart. Oh, it was a blessed time in the meeting of the session of the church, to hear the civilized American, the Congo, the Ebo, the Bassa, and the Junk-man, all speak of the goodness of God as displayed in man's redemption; to see these children of the forest, but lately idolaters and haters of God, now humbly submitting themselves

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to the will of the same Being they hated; to see them all weeping tears of joy, and then to listen to their intelligent answers. It did my heart good, while my soul magnified the Lord. We received four Americo-Liberians and eighteen recaptives, and other natives living in the families of the settlers, twenty of whom were baptized, and all admitted to the communion."

MISCELLANEOUS.

Release of the Abyssinian Captives.—Mr. Rassam, sent by the English Government for the purpose, is reported to have secured the release of the captives in Abyssinia, including the missionaries, who have suffered so severely. Mr. Rassam was treated with much attention by the king, and the prisoners were at once made over to him, to be taken out of the kingdom.

Wreck of the "John Wesley."—The *Wesleyan Missionary Notices*, for April says: "Our readers will learn with regret that the Society has been deprived of this valuable auxiliary to our mission work in the South Seas. The mission brig was totally wrecked on a reef in the Tonga group, in November last, while conveying missionaries to the District Meeting. By the wonderful mercy of God, both the passengers and cargo were saved; the instrument of their deliverance being a great earthquake." The earthquake, followed by immense waves of the sea, carried the vessel inside the reef on which it had struck, leaving it, with crew and passengers, in less than three feet of water. The wreck was total, but lives and cargo were thus placed out of serious danger.

Romanists in Africa.—A lady of the Corisco mission, Presbyterian Board, while on a visit at the Gaboon, wrote: "When I see what the French Catholics are doing—we had a call from the 'Sisters' and their school the other day—our work looks small indeed; their school of one hundred girls, and another of boys numbering one hundred and fifty, while our girls' school has not exceeded eighteen. Since I have been here, I have been lost in wonder. Why is it that these errorists, these idolaters as we must regard them, so surpass us in zeal? Should we not be awakened to more devotion, more activity on behalf of the poor heathen?"

DONATIONS.

RECEIVED IN APRIL.

MAINE.

Cumberland co. Aux. So. H. Packard, Tr.
Gorham, Cong. ch. and so. 18 00
Lewiston, Prof. R. C. Stanley, 4 47
Portland, 3d cong. ch. and so. m. c. 34,50; West cong. ch. and so. 4; 38 50—60 97
Franklin co. Aux. So. Rev. I. Rogers, Tr.
Wilton, Cong. ch. and so. 18 50
Penobscot co. Aux. So. E. F. Duren, Tr.
Bangor, 1st cong. ch. and so. 23 40
Waldo co.
Searsport, Cong. ch. and so. m. c. 8 00
York Conf. of chs. Rev. G. W. Cressey, Tr.
Lebanon, Cong. ch. and so. to cons. Rev. B. G. PAGE an H. M. 50 00
Sanford, John Storer, with prev. dona. to cons. Rev. C. O. LIBBEY, Wells, Me., Rev. A. J. DAVIS, Springvale, Me., and Rev. S. CURTIS, Concord, N. H., H. M. 100 00—150 00
260 87

NEW HAMPSHIRE.

Cheshire co. Aux. So. Geo. Kingsbury, Tr.
Dublin, Abigail Morse, 2; Mrs. Lucy Dearborn, 1; 3 00
Hillsboro' co. Aux. So. Geo. Swain, Tr.
Hollis, Cong. ch. and so. 54 52
Nashua, Olive st. cong. ch. and so. 126 38
Pelham, Cong. ch. and so. 75 00—255 90
Merrimack co. Aux. So. G. Hutchins, Tr.
Concord, South cong. ch. and so. coll. 17,50, m. c. 24,46; Julia M. Fletcher, 25; 66 96
East Concord, Rev. Abel Manning, with prev. dona. to cons. Mrs. L. N. PARKHURST, Clymer, N. Y. an H. M. 50 00
Hopkinton, Cong. ch. and so. 31 21
Webster, William Pearson, 2 75
150 92
Less c'ft bill on former remittance, 10, and express, 50c.; 10 50—140 42
Strafford Conf. of chs. E. J. Lane, Tr.
Centre Ossipee, Cong. ch. and so. 23,50, less c'ft, 50c.; 23 00
Ossipee, Rev. Thomas L. Ambrose, deceased, (formerly of the Nestorian Mission,) 750 00
Sanbornton Bridge, Cong. ch. and so. 11 00—784 00
1,183 32
Colebrook, Cong. ch. and so. m. c. 16 44
1,199 76

Legacies.—Keene, Ebenezer Clark, by Charles Sturtevant, Ex'r, 200 00
Warner, Judith Dalton, by S. K. Hoyt, Ex'r, 50 00—259 00
1,419 76

VERMONT.

Caledonia co. Conf of chs.
St. Johnsbury, Friends of missions, 300; East St. Johnsbury, Cong. ch. and so. 9,70, less c'ft, 1; 308 70
Chittenden co. Aux. So. E. A. Fuller, Tr.
Burlington, 1st calv. cong. ch. and so. add'l, 5; Mrs. R. W. Francis, 50; 55 00
Underhill, 1st cong. ch. and so. fem. cent so. 6 00—61 00

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Franklin co. Aux. So. C. B. Swift, Tr.
Enosburgh, Cong. ch. and so. in part, with prev. dona. to cons. D. GILBERT, and Mrs. L. A. KIDDER, H. M. 128 00
Orleans co. Aux. So. Rev. A. R. Gray, Tr.
Coventry, Cong. ch. and so. m. c. 9,25, less c'ft, 1; 8 25
Derby, Cong. ch. and so. m. c. 20; Mrs. O. Newcomb, 10; Mrs. E. A. McPherson, 10; 40 00
Morgan, Cong. ch. and so. 5 00—53 25
Rutland co. Aux. So. J. Barrett, Tr.
Clarendon, Cong. ch. and so. m. c. 12 25
Rutland, Cong. ch. and so. bal. of coll. 15, m. c. 19,52; 34 52
Sudbury, Cong. ch. and so. 12 50
Tinmouth, Cong. ch. and so. m. c. 1 63—60 90
Washington co. Aux. so. G. W. Scott, Tr.
Berlin, Cong. ch. and so. m. c. 9 54
Montpelier, Cong. ch. and so. m. c. 21 46
Northfield, Cong. ch. and so. 13 28—44 28
Windham co. Aux. So. C. F. Thompson, Tr.
Bellows Falls, Cong. ch. and so. 16 00
Windham, Cong. ch. and so. 76 55—92 55
Windsor co. Aux. So. Rev. C. B. Drake and J. Steele, Trs.
Norwich, Cong. ch. and so. 16 00
764 68
Legacies.—Essex, Nathan Lathrop, add'l, by B. B. Butler, Ex'r, 37 00
801 68

MASSACHUSETTS.

Barnstable co. Aux. so.
North Falmouth, Cong. ch. and so. 115 30
Berkshire co. Aux. So. James Sedgwick, Tr.
West Stockbridge, Cong. ch. and so. 7 40
Boston, Of wh. from a friend, wh. with prev. dona. cons. FRANCES R. PEET, Bristol, Conn., an H. M. 50; A friend, 25; A lady, 15; A friend, 1; 5,679 02
Essex county.
Andover, South cong. ch. and so. to cons. H. P. SWEETSER, H. CHANDLER, and N. SWIFT, H. M. 337.08; Theol. sem. (of wh. from students, 122, Chapel cong. m. c. 95,39, less c'ft, 1,50;) 215.89; W. P. Foster, (10, gold,) 12,75; 565 72
Lawrence, Eliot cong. ch. and so. for sup't of Rev. P. O. Powers, 207 25
Lynn, 1st cong. ch. and so. m. c. 30 00
Methuen, 1st cong. ch. and so. 80 73
Salem, Tabernacle cong. ch. and so. 731 66
West Boxford, Cong. ch. and so. m. c. 32 00—1,617 36
Essex co. North Aux. So. William Thurston, Tr.
Bradford, Mr. and Mrs. Warren Ordway, to cons. CARRIE FOOTE EVERETT, Charlestown, Mass., an H. M. 100 00
Byfield, Cong. ch. and so. 7 47
Newburyport, North cong. ch. and so. 394,26; Belleville cong. ch. and so. 391,75; Whitefield cong. ch. and so. to cons. JACOB STONE, and Mrs. ELIZABETH KIMBALL, H. M. 200; A friend, 100; 1,086 01—1,193 48
Essex co. South Aux. So. C. M. Richardson, Tr.
Beverly, Dane st. cong. ch. and so. to cons. Rev. E. H. TITUS, Mrs. L. C. TITUS, I. F. APPLETON, AUGUSTUS CLARK, and GEORGE L. REMMONDS, H. M. 580 00
Hampden co. Aux. So. J. C. Bridgman, Tr.
Chicopee, 3d cong. ch. and so. to cons. W. F. BANGS, Mrs. V. S. MARSH, and Mrs. E. A. TOWNE, H. M. 300 00
Feeding Hills, Cong. ch. and so. 12 50
Longmeadow, Cong. ch. and so. m. c. 50,59; la. sewing circle, 36,75; LUCY BOOTH, to cons. herself an H. M. 100; 187 34
Ludlow, Cong. ch. and so. 37 22
Monson, Cong. ch. and so. 66 37
Springfield, 1st cong. ch. and so. coll. 104,67, m. c. 37,74; North cong. ch. and so. 88.30; Olivet cong. ch. and so. 23.66; 254 37
Westfield, 1st cong. ch. and so. 27 00
West Springfield, Cong. ch. and so. 32 44—917 24
Hampshire co. Aux. So. S. E. Bridgman, Tr.
Amherst, Faculty and students of Amh. coll. m. c. 14 93
Northampton, Son of a missionary, 15 00—29 93
Middlesex county.
Billerica, Ortho. cong. ch. and so. 28 50
Brighton, Evan. cong. ch. and so. 227 10
Cambridgeport, Prospect st. cong. ch. and so. (of wh. from W. R. HURLBUT, wh. with prev. dona. cons. himself an H.M. 50;) 539,32; Stearns chapel, m. c. 8; 547 32
Charlestown, 1st cong. ch. and so. m. c. 19 62
Framingham, Hollis ev. cong. ch. and so. (bal.) with prev. dona. to cons. O. BENNETT, and J. W. CLARK, H. M. 80 00
Lowell, Appleton st. cong. ch. and so. 65,04, less c'ft, 1; 64 04
Reading, Old South cong. ch. and so. m. c. 6 77—973 35
Middlesex Union.
Townsend, E. Spaulding, (20, gold,) 25,20; J. H. Shedd, 10; 35 20
Norfolk county.
Dorchester, William Wales, to cons. WILLIAM Q. WALES an H. M. 100 00
Foxboro'. Daniels Carpenter, 100 00
Roslindale, Cong. ch. and so. m. c. 3 50
Roxbury, Vine st. cong. ch. and so. bal. of coll. 300, m. c. 30; W. H. Long, 20; Eliot cong. ch. and so. coll. in part, 100, m. c. 25,23; 475 23
West Roxbury, South ev. ch. and so. m. c. 37 05—715 78
Old Colony Aux. So.
Fairhaven, 1st cong. ch. and so. 120,65, less express, 30c.; 120 35
Plymouth co. Aux. so.
Plympton, Rev. Mr. and Mrs. Patten, 31 30
Taunton and vic. Aux. so.
Mansfield, Ortho. cong. ch. and so. 9 00
Norton, Trin. cong. ch. and so. m. c. 12 68
Taunton, Trin. cong. ch. and so. 480 00—501 68
Worcester co. Central Asso. E. H. Sanford, Tr.
A friend, 200 00
Oxford, Mrs. Mary B. Hurd, 2 00
Shrewsbury, Cong. ch. and so. 28 00
Southboro, 2d cong. ch. and so. m. c. 5 05
Sterling, Cong. ch. and so. m. c. 9 50—244 55
Worcester co. So. Aux. So. W. C. Capron, Tr.
Millbury, 1st cong. ch. and so. 132 30
Westboro, Evan. cong. ch. and so. m. c. 42 43
Whitinsville, Worcester So. Conference coll. 53 52—228 25
13,020 19
Chelsea, Winnisimmet cong. ch. and so. m. c. 74,97; Broadway cong. ch. and so. m. c. 49,23; Rev. J. A. Copp, with prev. dona. to cons. LAURA W. and LUCRETIA B. COPP, H. M. 100; 224 20
13,244 39
Legacies.—Boston, John H. Shedd, by Mrs. S. F. Shedd, Ex. 200 00
Holliston, Charles Marsh, (in part.) by L. M. Child, Adm'r, 1,200 00
Longmeadow, Mrs. Rachel Spencer, 245 57
Westfield, Timothy Olmsted, add'l, 512,05, less expenses, 59,86; 453 19—2,097 76
15,342 15

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RHODE ISLAND.

Kingston, Cong. ch. and so. 10 00
Providence, Central cong. ch. and so. (add'l,) Mrs. P. F. Bullock, 25 00—35 00

CONNECTICUT.

Fairfield co. East, Aux. So.
Bridgeport, 1st cong. ch. and so. 145 50
Stratford, G. Loomis, 5 00—150 50
Hartford co. Aux. So. E. W. Parsons, Agent.
East Glastenbury, Cong. ch. and so. and s. s. 44 12
East Granby, Cong. ch. and so. m. c. 12 78
Hartford, Pavilion st. prayer meeting, 18; Centre cong. ch. and so. m. c. 15,40; Theol. Institute, L. H. Hallock, 5, Charles Cutting, 5; 43 40
Manchester, 1st cong. ch. and so. to cons. Mr. and Mrs. JOHN N. BISSELL, H. M. 228 09
Thompsonville, James Ely, 4 13
Unionville, 1st cong. ch. and so. 9 00
Windsor, Cong. ch. and so. 55 00—396 52
Hartford co. South Conso. H. S. Ward, Tr.
Middletown, 1st cong. ch. and so. gent. and la. asso. in part, 15 38
Westfield, Cong. ch. and so. 51 12—66 50
Middlesex Asso. John Marvin, Tr.
East Haddam, Rev. Isaac Parsons, 5 00
Hadlyme, Cong. ch. and so. gent. and la. asso. 52.75, m. c. 38,25; 91 00—96 00
New Haven City, Aux. So. F. T. Jarman, Agent.
Third cong. ch. and so. 55; North cong. ch. and so. m. c. 14,32; Davenport cong. ch. and so. m. c. 4,79; United m. c. 11,53; 85 64
New Haven co. East, F. T. Jarman, Agent.
Branford, Rev. T. P. Gillett, 30 00
North Madison. Cong. ch. and so. 35 00—65 00
New Haven co. West Conso. E B. Bowditch, Tr.
Birmingham Cong. ch. and so. m. c. 21,98; A friend, 2,50; 24 48
Westville, Cong. ch. and so. 20 26—44 74
New London and vic. and Norwich and vic. C. Butler and L. A. Hyde, Trs.
Colchester, Cong. ch. and so. Eliza M. Day, to cons. Rev. G. B. DAY, Bridgeport, Conn. an H. M. 100 00
Jewett City, Cong. ch. and so. 48 00
New London, 1st cong. ch. and so. m c. 88,50; Mrs. R. McEwen, to cons. EMMA L. SMITH, Honolulu, S. I., an H. M. 100; 188 50
Norwich, 1st cong. ch. and so. m. c. 19,28; 2d cong. ch. and so. 17,09; Broadway cong. ch. and so. 10,88; 47 25—383 75
Tolland co. Aux. Soc. E. B. Preston, Tr.
North Coventry. Cong. ch. and so. gent. 10; la. 59,96, to cons. Mrs. MARY I. CALHOUN an H. M. 161 96
West Stafford, Cong. ch. and so. 24 00—185 96

1,474 61

NEW YORK.

Geneva and vic. W. H. Smith, Agent.
Romulus, Pres. ch. 66, less exc. 65 83
New York and Brooklyn Aux. So., Agency of the Board, Bible House.
Of wh. from Lafayette ave. (Brooklyn) pres. ch. (of wh. from W. W. Wicks, 400, m. c. 12.37 ;) 1,252,23; West pres. ch. add'l, (coll. 566, m. c. 23,45;) 589,45; Madison sq. pres. ch. add'l, (of wh. from George W. Lane, 200; E. M. KINGSLEY, to cons. himself an H. M. 100; I. C. Ogden, 50; D. S. Egleston, 50; J. A. McGaw, 25; A. T. Dwight, 25;) 470; 4th ave. pres. ch. (coll. 376,24, m. c. 31,26;) 407,50; State st. (Brooklyn) cong. ch. and so. 263,09; Church of the Covenant, m. c. 89,55; Edward Crary, 50; 3,165 89
Oneida co. Aux. So. J. E. Warner, Tr.
Holland Patent, Pres. ch. bal. 5 00
Whitesboro, Pres. ch. 40 55—45 55

3,277 20

Albany, A friend, 50; J. A. C. to cons. Rev. E. P. CRANE, Pittsburgh, Pa., an H. M. 50; 100 00
Angelica, Vial Thomas, 10 00
Batavia, Pres. ch. to cons. H. U. HOWARD an H. M. 137 31
Binghamton, A friend, 5 00
Brasher Falls, Pres. ch. m. c. 7 00
Centre Lisle, Cong. ch. and so. 31 25
Cheektowaga, Mrs. Theresa O. N. Ely, to cons. Mrs. T. O. NORRIS, Exeter, N. H., and ANNA L. NORTH, Lexington, Mass. H. M. 212 00
Clinton, Hamilton college pres. ch. 15 00
Corfu, Pres. ch. m. c. in part, 10 00
David's Island, J. H. Pedro, 2 50
East Palmyra, Pres. ch. 37 00
Elba, Pres. ch. Rev. G. S. Corwin, to cons. Rev. ALLEN TRAVER, Corfu, N. Y., and Rev. C. F. MCCARTHY, East Pembroke, N. Y., H. M. 100 00
Elmira, Cong. ch. J. Langdon, 50 00
Greene, Cong. ch. and so. 24 26
Groton, Cong. ch. and so. 20 00
Groveland, Mrs. Fowler, 10 00
Harpersfield. Joseph Hubbard, 4 00
Hedgesville Pres. ch. 16,23; } with
Jasper, Pres. ch. 11,18; } other
dona. to cons. Rev. S. A. RAWSON, Jasper, an H. M. 27 50
Junius, Pres. ch. 11 60
Livonia, Pres. ch. 28 34
Malden, Pres. ch. m. c. 26 00
Manchester, 1st pres. ch. 10 00
Milo, Mrs. H. Ayres, by Rev. J. C. Moses, Dundee, 10 00
Monterey, Pres. ch. 8 00
Mount Morris, 1st pres. ch. 50 08
New York Mills, Pres. ch. Mrs. B. S. Walcott, 25 00
North East, Cong. ch. and so. 35 00
Northport, Pres. ch. 10 00
Owego, 1st pres. ch. m. c. 40 00
Pike, 1st pres. ch. 32 15
Pittsford, Pres. ch. 28 61
Portville, Pres. ch. add'l, 14 00
Rochester, Plymouth cong. ch. a friend, 10; Mrs. C. S. De Forest, 10; 20 00
Skaneateles, Pres. ch. and s. s. to cons. N. TURNER an H. M. 100 00
Stamford, Pres. ch. 18 13
Truxton, Mrs. L. Pope, by Rev. H. N. Millerd, 10 00
Utica, 1st pres. ch. C. C. Kingsley, 250 00
Vails Gate, Mrs. Sarah L. Dean, 5 00
Waterville, Pres. ch. 80 00
Waverly, Pres. ch. 54 85
West Bloomfield, Cong. ch. and so. 26 30
Windham Centre, Pres. ch. m. c. 21 21—1,716 48

4,993 68

Legacies. — Hamilton, Theophilus Robinson, by Nelson Baker, Ex'r, 416 21
Lysander, Mrs. Mary Townsend, (of pres. ch.) add'l, by Justus Townsend, Ex'r, 1,050, less exc. 5,25; 1,044 75
Poughkeepsie, Ares Vanderbilt, by J. S. Van Cleef, 275 00—1,735 96

6,729 64

NEW JERSEY.

Cedarville, Pres. ch. 7 00
Dover, A corporate member, 40 00
Newark, Roseville pres. ch. 125; Park pres. ch. 100; 225 00
New Foundland, Pres. ch. 20 00
Passaic, G. S. Orcutt, 10 00—302 00

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PENNSYLVANIA.

By S. Work, Agent.

Allentown, Pres. ch.	24 65	
Catasauqua, Pres. ch.	37 85	
Delaware Water Gap, Mountain pres. ch. m. c.	5 00	
Harrisburg, 1st pres. ch. m. c.	20 51	
Philadelphia, 1st pres. ch. C. P. Bayard, 200; Lombard st. central pres. ch. 12; Wharton st. pres. ch. to cons. Rev. J. G. HAMNER an H. M. 75; Olivet pres. ch. 30; J. D. L. 100; Mrs. Alida V. R. Constable, 30; Rev. E. B. Bruen, 20;	467 00	—555 01
Brooklyn, Pres. ch.	27 00	
Erie, W.	17 00	
Honesdale, Pres. ch. m. c.	125 00	
Lewistown, F. I. Hoffman,	10 00	
Lock Haven, G. B. Perkins,	2 40	
Mount Pleasant, Pres. ch.	54 00	
New Milford, Cong. ch. and so. 4,28; Mrs. Rachel R. Rand, 5;	9 28	
North East, Pres. ch.	16 00	
Philadelphia, Calvary pres. ch. m. c.	98 37	
Wattsburgh, 1st pres. ch.	10 00	
Wilkesbarre, A friend, to cons. Rev. R. H. WILLIAMSON an H. M.	252 00	—621 05
		1,176 06
Legacies.—Nelson, John Hazlett, by W. A. Nichols, 100, less expenses, 10,45;		89 55
		1,265 61

DELAWARE.

Glasgow, Pencader pres. ch. la. miss. so.		13 50

MARYLAND.

Baltimore, 1st cong. ch. and so.		20 00

DISTRICT OF COLUMBIA.

Washington, Assembly's pres. ch. with other dona. to cons. ALICE LORD, and CLARA D. REDSTRAKE, H. M. 125; W. D. Wilson, to cons. Rev. JOHN CHESTER an H. M. 50;		175 00

TENNESSEE.

Blountville, East ch. by John Rhea,		4 35

OHIO.

By William Scott, Agent.

Cincinnati, 1st Ger. pres. ch.	20 00	
Jersey, Pres. ch. m. c.	15 00	
Marietta, Pres. ch. m. c. for the new church at Ardcshai, Persia,	12 25	
Trenton, Pres. ch.	25 00	
Walnut Hills, Lane sem. ch. coll. 129,40, m. c. 10; G. Y. Roots, with prev. dona. to cons. SUSAN N. ROOTS an H. M. 50;	189 40	—261 65
Bazetta, Pres. ch.	4 50	
Belpre, Cong. ch. and so.	50 00	
Central College, Pres. ch.	25 00	
Champion, Pres. ch. to cons. Rev. BENJAMIN WALKER an H. M. 19,15, less tax on coupons, 35c.;	18 80	
Chester, Pres. ch.	27 00	
Cleveland, 1st pres. ch. m. c.	20 53	
Hampden, Cong. ch. and so.	3 20	
Johnston, Pres. ch.	15 24	
Mineral Ridge, Pres. ch. 34,23, less uncurrent, 1;	33 23	
Oxford, Mary C. Wells,	1 00	
Putnam, Pres. ch. bal.	3 00	—201 50
		463 15

INDIANA.

Anonymous,	5 00	
Centreville, Martha L. Newcomb, to cons. LIZZIE M. NEWCOMB, Bernardston, Mass., an H. M.	100 00	
Delphi, Pres. ch.	33 00	
Evansville, 1st pres. ch.	20 15	
Greenville, Pres. ch.	3 00	
Greenwood, Mrs. Mary Gregg,	5 00	
Indianapolis, 2d cong. ch. and so. E. C. Mayhew, to cons. Mrs. L. W. MAYHEW an H. M. 100; W. S. Hubbard, to cons. E. S. FIELD, Cincinnati, Ohio, an H. M. 100;	200 00	
Mitchell, A. B.	10 00	
Orland, Pres. ch.	30 00	
Princeton, Rev. I. D. Paxton,	5 00	—411 15

ILLINOIS.

Augusta, Pres. ch. m. c.	15 00	
Batavia, A friend,	100 00	
Bowensburgh, N. Cooke,	50 00	
Chicago, Rev. G. S. F. Savage, 10; a student in theol. sem. 3;	13 00	
Clifton, Cong. ch. and so.	18 00	
Dunton, Pres. ch.	37 52	
Galesburgh, 1st cong. ch. and so.	37 85	
Lake Forest, Pres. ch. m. c.	32 00	
Lawn Ridge, Cong. ch. and so.	13 00	
Lockport, Cong. ch. and so.	11 27	
Paloma, Elam Frost,	25 00	
Payson, Cong. ch. and so. m. c.	1 50	
Peru, Cong. ch. and so.	33 83	
Rockport and Summer Hill, Cong. ch. and so.	14 20	
Rock Run, German ev. ch. Rev. Mr. Koepping,	5 00	
Roseville, Cong. ch. and so.	5 55	
Shirland, Cong. ch. and so.	7 00	
Somonauk, Pres. ch. (of wh. from Miss F. Blodgett for Nestorian mission, 5;)	13 65	
Tonica, Cong. ch. and so.	20 00	
Vergennes, Pres. ch. 3; Two friends, 1;	4 00	—457 37

MICHIGAN.

Adrian, 1st pres. ch. 50,25, less exc. 25c.;	50 00	
Dearbornville, Pres. ch. 10; Rev. C. Osborn, 5;	15 00	
Dowagiac, Mr. and Mrs. Colby, a thank offering,	20 00	
Flint, Pres. ch. 171,24, less exc. 24c.;	171 00	
Jonesville, Pres. ch.	20 00	
Kalamazoo, P. L. H.	4 00	
Olivet, Cong. ch. and so.	23 00	
Petersburg, 1st pres. ch.	3 40	
Romeo, Cong. ch. and so. (of wh. fr. Mrs. M. A. Dickinson, to cons. D. L. Gillett, Westfield, Mass., an H. M. 100;)	203 40	
Tecumseh, 1st pres. ch. and so.	40 00	
Vassar, 1st pres. ch.	7 50	—556 30

MINNESOTA.

Lakeland, O. A. Jackson,		50

IOWA.

Brooklyn and Malcolm, Pres. ch.	6 00	
Croton, Rev. and Mrs. G. C. Beaman, a thank offering,	5 00	
Davenport, Rev. Julius A. Reed,	10 00	
Dubuque, 2d pres. ch.	50 88	
Independence, Mrs. F. L. Main, 50c.; Helena and Louisa P. Main, 50c.;	1 00	
Lima, Lucy C. Hyde, 2; Miss E. Hyde, 2; E. A. Hyde, 1;	5 00	
Postville, Pres. ch.	4 10	
Roberts Creek and vic., Pres. ch.	7 00	
Redfield, Pres. ch. Rev. A. Johnson,	5 00	
Vinton, Pres. ch.	5 00	—98 98

WISCONSIN.

Beloit, Ladies of the 1st cong. ch. and so. for North China mission,	72 00	
Caledonia, Mrs. D. D. Nichols, a thank offering,	5 00	
Lodi, Pres. ch. m. c. 4 mos.	14 40	—91 40

MISSOURI.

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Edina, Pres. ch.	10 00	
La Grange, Pres. ch.	6 60	
Little Osage, Mrs. Mary B. Dodge,	10 00	
Newark, Pres. ch.	15 00	
Palmyra, Pres. ch.	12 00	

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St. Louis, 1st pres. ch. (in part,) to cons. A. LEE, and H. M. BLOSSOM, St. Louis, Rev. J. A. WHITAKER, Jefferson City, Mo., and B. GRATZ BROWN, Washington, D. C., H. M. 354 05
West Ely, Pres. ch. 17 00—428 65

CALIFORNIA.

Oakland, 1st cong. ch. and so. m. c. 51,20, coin, 64 00
San Francisco, 1st cong. ch. and so. m. c. 27, coin, 33 75
97 75
Less prem. of exc. 1,16, coin, 1 46—96 29

OREGON.

Portland, 1st cong. ch. and so. m. c. 5 00

WASHINGTON TERRITORY.

Walla Walla, ——, by Rev. P. B. Chamberlain, balance, 11 52

FOREIGN LANDS AND MISSIONARY STATIONS.

Ceylon, coll's for 1865, per Rev. E. P. Hastings, Tr., 46 56
Dakota, last communion coll. of ch. in prison at Davenport, Iowa, 5 20
Fuhchau, China, Dr. Lyman, for girls' boarding school, 100 00
Gaboon, West Africa, mon. con. for 1865, 73 25
Madura, India, coll. at Sept. meeting, 6,42; Melur, coll. 6,90; H. Pope, 5; Mana Madura, coll. 2,23; 20 55
Mahratta, Ahmednuggur, coll. at annual meeting, 55.68, m. c. 14.24, and for ch. expenses, 7,78; G. A. Hobart, 300; W. D'Oyly, 100; C. M. Shaw, 50; Captain Drummond, 45; General Malcolm, 25; N. D. Poopal, 12,50; 610 20
Bombay, Col. Shaw, 50; T. Graham, 25; Colonel Patey, 5; Mr. Brown, 6; Major James, 5; 91 00
Sholapore, Church coll. 12,94; Mrs. Burn, 15; J. F. Armstrong, 15; 42 94
Poona, Dr. Leith, 125 00
Micronesia, A friend, 2 00
Paris, C. W., W. H. Allworth, 2 78
Senecas, Lower Cattaraugus, m. c. coll. 5 11
Zulu, Amanzimtote, m. c. for 1865, 60,90; Ifumi, m. c. for 1865, 31,40; Amahlongwa, m. c. for 1865, 26,33; Mapumulo, Rev. A. Abraham, 24,90; Umtwalumi, m. c. for 1865, 18,82; Umsunduzi, m. c. for 1865, 12; 174 35
1,298 94

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MAINE.—North Waterford, Cong. s. s. 1; Phipsburg, Cong. s. s. juv. concert, (of wh. found in Mary P. Larrabee's miss'y box, 1,60;) for a sch. in India, 10.35; Waterford, Cong. s. s. 9,02; Wilton, Cong. s. s. 4; 24 37

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VERMONT.—Berlin, 1st cong. s. s. m. c. for sch. of Rev. A. Hazen, 40; Bradford, cong. s. s. 12; Cornwall, Cong. s. s. 10; Enosburg, Cong. s. s. 20; Granby, Cong. s. s. 22; Montpelier, Cong. s. s. 14,50; Waterbury, Cong. s. s. 6,25; West Haven, Cong. s. s. 1; 125 75

MASSACHUSETTS.—Agawam, Cong. s. s. 21; Boston, Mt. Vernon s. s. for a sch. in Madura, 16,24; Dana, Cong. s. s. 2; Danvers, 1st cong. s. s. 20; Falmouth, children, by Mrs. M. B. H., 1,56; Gill, Lucy's juv. miss'y working so. for schs. in Madura, 150; Harwich Port, Pilgrim Cong. s. s. 4; Lenox, Cong. s. s. for Rev. G. T. Washburn's sch. in Madura, 8.50; Middlefield, Cong. s. s. 1; New Bedford, Trin. cong. s. s. for educating a girl at Diarbekir, 40; Newbury, 1st cong. s. s. 11,01; Plymouth, 5th cong. s. s. 6,25; Provincetown, Cong. s. s 24; Sheffield, 1st cong. s. s. 3,38; Shelburne Falls, Cong. s. s. for fem. sch. at Oroomiah, 61,11; West Cambridge, Ortho. cong, s. s. for a sch. in India, 50; 420 05

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NEW YORK.—Brooklyn, Armstrong juv. miss. so. (of wh. for a pupil in Rev. H. H. Jessup's sch. Beirut, 25, for Rev. E. T. Doane's sch. Micronesia, 10;) with prev. dona. to cons. H. L. CHAPIN, N. Y., an H. M. 35; New York, Miss W. and friends, for a pupil in fem. boarding sch. Oodooville, Ceylon, 15; Malone, 1st cong. s. s. for Rev. G. F. Herrick's sch's, Constantinople, 50; 100 00

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INDIANA.—Bloomington, Pres. s. s. 50; Delphi, pres. s. s. 13; Greencastle, 1st pres. s. s. 2,25; Terre Haute, pres. s. s. Miss Hunley's class, 2,35; 67 60

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CALIFORNIA.—Downieville, Cong. s. s. (38,25, coin, less prem. of exc. 57c.) 47 05
1,454 48
Less from Central Falls, R. I. (ack. in March Herald,) 14,89, should be, 2,09; 12 80
1,441 68

Donations received in April, 29,024 83
Legacies, 4,210 27
$33,236 10

☞ TOTAL from September 1st, 1865, to April 30th, 1866, $248,699 76

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Volume 62. Number 7.

College & Lib.

June 27.

THE

Missionary Herald.

JULY, 1866.

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PUBLISHED BY THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Missionary House, 33 Pemberton Square.

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The price of the Herald is *One Dollar*, payable in advance, to those who receive it by *mail*, or those who receive it at the *Missionary House*.

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The payment of $50 at one time constitutes a minister, and the payment of $100 at one time constitutes any other person, an Honorary Member of the Board. The Missionary Herald will be sent, gratuitously, to such Honorary Members as shall request it, for one year; but to prevent mistakes and needless expense, the request, like a subscription, — giving the post-office address, — must be renewed annually.

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WORK ON THE SANDWICH ISLANDS.

THE HAWAIIAN ISLANDS: *Their Progress and Condition under Missionary Labors.* *By* RUFUS ANDERSON, D. D., *Foreign Secretary of the American Board of Commissioners for Foreign Missions. With Illustrations.* Royal 12mo, pp. 450. Boston: Gould & Lincoln. 3d edition. Retail price $2.25.

The work is sold to Ministers for $1.60, and by a special arrangement, with the aid of private liberality, it may be obtained *at the Missionary House* for *one dollar* by, (1), Students in Theological Seminaries; (2), Students professedly pious in Colleges; and (3), Those who would present the volume to Ministers and Home Missionaries. If $1.28 accompanies the order, the volume will be sent, free of cost, by mail.

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THE

MISSIONARY HERALD.

VOL. LXII.—NOVEMBER, 1866.—No. XI.

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THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS held its Fifty-seventh Annual Meeting at Pittsfield, Massachusetts, in the Meeting-house of the First Congregational Society, commencing on Tuesday, September 25th, at 3 o'clock, P. M., and closing on Friday, September 28th, at about 10 o'clock, A. M.

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Missionaries.

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Rev. Charles Hartwell, Fuhchau, China.
Jonas King, D. D., Greece.
Rev. James Herrick, Madura.
Rev. Horace S. Taylor, "
Rev. William Barker, Mahrattas.
Rev. Hiram Bingham, Jr., Micronesia.
Rev. Joseph G. Cochran, Nestorians.
Rev. C. V. A. Van Dyck, M. D., Syria.
Rev. Simeon H. Calhoun, "
William Goodell, D. D., Western Turkey.
Rev. Tillman C. Trowbridge, "
Rev. George F. Herrick, "
Rev. Wilson A. Farnsworth, "

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ORGANIZATION.

The President of the Board, Rev. Dr. Mark Hopkins, took the chair at the appointed hour, and at his request Dr. E. W. Hooker led in prayer.

Secretary Treat, with appropriate remarks, announced the death of the Recording Secretary, Dr. S. M. Worcester; and Rev. John O. Means, of Roxbury, Massachusetts, was elected to that office by ballot. Rev. Charles P. Bush was chosen Assistant Recording Secretary. The minutes of the last Annual Meeting were read; and a Committee of Arrangements was appointed, consisting of Dr. Todd, Dr. Edward Strong, Dr. G. W. Wood, Dr. E. S. Wright, and Rev. J. P. Skeele.

On Wednesday morning a Business Committee was also appointed, consisting of Dr. Sweetser, S. H. Perkins, Esq., Dr. Labaree, Rev. F. A. Spencer, and Rev. H. Seymour.

TREASURER'S REPORT.

The Treasurer's Report having been presented, with the certificate of the Auditors, it was referred to a Committee, consisting of Hon. William A. Buckingham, Wm. S. Southworth, Esq., Wm. H. Brown, Esq., E. N. Holbrook, Esq., John Kingsbury, Esq., Samuel Small, Esq., and A. B. Ely, Esq. This Committee subsequently reported as follows: —

The Committee on the Treasurer's accounts, upon an examination of the same, find that they are kept in a business like and satisfactory manner, and that the Auditing Committee has given monthly certificates of their accuracy.

During the year, $360 have been added to the Permanent Fund, which now amounts to $109,100, and, so far as we can judge, is judiciously invested. There has also been added the sum of $13,571.25 to the Permanent Fund for the Officers of the Board. This sum was received from the United States Government, for certain improvements made by the Board in prosecuting its work among the Osage Indians, and was added to the Fund for Officers by the Prudential Committee, subject to the approval of the Board. The Committee recommend the adoption of the following resolution: —

Resolved, That the action of the Prudential Committee in adding the sum of $13.571.25, received for certain improvements in prosecuting the work of the Board among the Osages, to the Permanent Fund for the support of the Officers of the Board, is hereby approved.

The report was accepted, and the resolution adopted by the Board.

REPORT OF PRUDENTIAL COMMITTEE.

An abstract of the Annual Report of the Prudential Committee was read by the Secretaries, and the various parts of the Report were referred to committees as usual. These committees, made up mainly from the list of persons reported as present Tuesday afternoon, were constituted as follows: —

On the Home Department: — Dr. J. B. Condit, Hon. W. E. Dodge, Dr. Henry Wilkes, Rev. Sewall Harding, Rev. Alvan Tobey, T. P. Handy, Esq., and Rev. N. H. Eggleston.

On the African Missions: — Dr. Carruthers, Dr. Stowe, E. Alden, M. D., Rev. W. H. Bidwell, Z. S. Ely, Esq., Jason Sexton, Esq., and Rev. O. H. White.

On the Mahratta Mission: — Dr. Daggett, Dr. A. D. Eddy, Gen. William Williams, Col. Richard Borden, Rev. H. G. Ludlow, Dr. Jeremiah Taylor, and Daniel T. Coit, M. D.

On the Tamil Missions: — Dr. H. B. Hooker, Dr. J. C. Holbrook, Rev. B. B. Beckwith, Dr. David Torrey, Rev. Charles Little, Rev. E. W. Stoddard, and Rev. A. H. Lilly.

On the China Missions: — Dr. Bouton, Dr. Z. Eddy, Dr. M. S. Goodale, Rev. A. L. Chapin, Dr. S. M. Campbell, Rev. E. P. Blodgett, and Rev. James B. Dunn.

On the Sandwich Islands and Micronesia: — Judge Strong, Dr. Blanchard, Dr. James P. Wilson, Dr. George S. Boardman, Rev. C. Durfee, J. N. Stickney, Esq., and Rev. J. D. Krum.

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On the Syria Mission: — Dr. P. H. Fowler, Dr. N. Gale, Wm. A. Booth, Esq., Rev F. Horton, Rev. Joseph Steele, Dr. J. G. Butler, and Rev. A. L. Twombly.

On the Nestorian Mission: — Dr. J. F. Stearns, Hon. H. W. Taylor, Rev. A. Walker, Rev. A. Foster, Rev. Edward W. Gilman, Rev. S. R. Dimmock. and Rev J. G. Hale.

On the Mission to Western Turkey: — Dr. George E. Adams, Dr. S. B. Canfield, Dr. J. G. Atterbury, Douglass Putnam, Esq., Julius A. Palmer, Esq., Rev. J. R Herrick, and Rev. Robert E. Willson.

On the Missions to Central and Eastern Turkey: — Dr. S. W. Fisher, Dr. A. L. Chapin, J. Marshall Paul, M. D., Dr. R. S. Storrs, Jr., Dr. T. H. Hawks, and Rev. C. H. Hubbard.

On the Missions to the North American Indians: — Dr. Silas Aiken, Dr. William Patton, George Kellogg, Esq., Hon. S. Miller, Thomas Farnham, Esq., Rev. Isaac Jennings, and D. R. Holt, Esq.

These committees severally reported, at different times, that they had examined the portions of the Annual Report submitted to them respectively, and recommended that they be accepted and published as usual.

The Committee on the Home Department say: —

While every portion of that part of the Prudential Committee's Report which pertains to the Home Department is full of interest, the subject which demands serious attention, above all others, is "the constant reduction which is taking place in the number of our missionaries." The facts on this point are both painful and alarming. In 1860, the Board sent forth eleven new missionaries. During the six following years, only twenty-three are reported. While in 1860, the Board had one hundred and sixty-six ordained missionaries in the field, it has now only one hundred and thirty-nine, — a reduction of twenty-seven within six years. In this state of things, a printed letter was sent, in November last, by the Home Secretary, to the students in all our Theological Seminaries, setting forth the facts, and making an urgent appeal on the duty of consecration to this work. Yet we find that only one new missionary has been sent out, and only "three candidates for the post of ordained missionaries have received an appointment since that date." And this is true, while the field is enlarging by reason of success, some missions are "seriously weakened," the missionaries in many instances are sinking under their burdens, and their appeals for reinforcements are repeated and urgent.

In the opinion of your Committee, the time has come for the Board to consider and act on this great question — What shall be done to secure the men who are needed at this critical moment? And the Committee would submit the following resolutions:

1. *Resolved*, That we are deeply affected in view of the reduction of the number of ordained missionaries under the care of this Board, during the last few years, and the small number who are offering themselves to preach the Gospel to the heathen. These facts bring a vital point in the missionary enterprise impressively before us.

2. *Resolved*, That it becomes pastors, Christian parents, and all who love Christ, to awake to the necessity which now exists, to consider anew their obligations in respect to the salvation of this lost world, and in their several spheres to do all in their power to bring forward the sons of the church. The present is an auspicious moment for such effort, as large accessions have been made to the churches during the past year, under the visitation of the Holy Spirit.

3. *Resolved*, That suitable measures be speedily taken to secure a direct, personal appeal to the students in all our Colleges and Theological Seminaries, on the question of their duty to the heathen.

4. *Resolved*, That there is special occasion to look unto God with earnest and united prayer, that by the power of his Spirit he would greatly deepen the sympathy with this cause in all who love Zion; and especially, that he would incline many of the pious young men now in a course of education to give themselves to the work of preaching Christ in foreign lands.

These resolutions were adopted by the Board.

The Committee on the African Missions remark: —

The Committee are glad to find that the missionaries, their wives, and their native helpers, amidst many difficulties, pursue their work with unabated diligence and perseverance. The artful and insidious efforts of the Romish priesthood, the traffic in ardent spirits, and the gross superstitions of the native population, combined with the common tendencies of fallen humanity, demand in the Gaboon Mission, the strongest faith and the most ardent zeal. The demand has hitherto been fully met by the devoted men and women to whom this section of the great missionary field has been assigned. The Com-

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mittee notice, with great satisfaction, the altered relations of the French government to this mission. Several years ago, its attitude and acts threatened the mission with absolute extinction; but "for some years past, the relations of the mission to the French authorities have been," say the missionaries, "very pleasant, a French Protestant, for a part of the time, being in command." In consideration of the advanced age of some of the missionaries, and of the long service of them all, as also of the encouragement given by favorable circumstances to enlarged effort, your Committee recommend, as soon as practicable, a reinforcement of this mission.

The Zulu Mission has been recently strengthened by three native preachers of the everlasting gospel, supported by the Zulu Home Missionary Society. At this juncture in the history of Christian missions, your Committee would commend to the consideration of the young men of our churches the solemn declaration of our veteran missionary, Mr. Grout: "If I have suffered all that missionaries do in ordinary missionary work, I can cheerfully say I have suffered far less than I anticipated, and enjoyed a hundred-fold more than I expected. Every promise of God has been abundantly fulfilled to me, and I would not to-day, for time or eternity, change situations with my most gifted classmates." The young ladies of our churches may also learn, not only from the example of Mrs. Lloyd, but from her well-weighed experimental declaration, that even among the Zulus, there is a fitting field for the largest amount of native talent and acquired learning.

The Committee on the Mission to the Mahrattas, reported: —

The Committee to whom was referred that part of the Annual Report which relates to the Mahratta Mission, in Southern Asia, would call attention to the importance and wants of this mission, with its 9 stations, 49 out-stations, 19 male and female missionaries, and 82 native helpers. The working force there, as in so many other places, has been sadly impaired, particularly by the death of Mr. Ballantine, after 30 years of faithful and skilful service, and the consequent removal of his widow. Mrs. Graves, too, deserves to be commemorated, as having rendered longer service, we believe, than any other of our missionaries, of either sex — 48 years in all — dying last March at the age of 79. The appeal is urgent for more help; and there is this encouragement to larger operations, that, besides the mission schools, the British government is providing new facilities for the secular education of the Hindoos, which itself, moreover, presents a new exigency, demanding distinctive Christian effort. The number of common schools has been doubled in two years, yet this agency alone, while it undermines the ancient religion of the natives, gives them no better faith, and would leave them a godless population. A native Bombay newspaper sets forth in clear and strong contrast the Hindoo as only educated to the rejection of the national idolatry, and the Hindoo as converted to Christianity; acknowledging the manifest superiority of the latter in the elements of a noble character and life. Another testimony is thus given to the necessity of the Gospel in order to the true renovation of society. We commend this mission to the sympathy and prayers of all the friends of the Board the more confidently, in view of its early and eventful history, its interesting associations with the memories of Mr. Newell, Mr. Hall, and Mr. Graves, and the part which native helpers have borne in its operations.

The Committee on the China Missions say: —

In view of the magnitude and importance of the field opened in China for missionary labor, and the present and prospective relations of that Empire to the western shores of the United States; in consideration, also, of the reduced condition of the mission at Canton, and the repeated and urgent calls for reinforcement at Fuh-chau and in the North China mission, both by a press and by more laborers, your Committee unanimously recommend such reinforcement of those missions as soon as practicable.

The Committee on the Syria Mission say in their report: —

The good day for Syria is breaking. While a comparison of the missionary work there, at the present time, with what it was ten years ago, indicates gratifying progress, the state of the public mind, the disposition of the civil authorities, the spirit of the converts, the instrumentalities in operation and about to be introduced, and the revelation of the divine purpose as disclosed by the results achieved, justify the sanguine expectation of a much more rapid rate of advancement during the coming decade. Though the movement has been somewhat retarded the past year, the obstructions are transient. The pestilence and famine have abated. Drs. Calhoun and Van Dyck, now in this country, will return to their labors, the former with well-endowed scholarships for the Beirut Female Seminary, and the latter with an electrotyped Bible for one hundred and twenty millions of people; and may we not presume that there are more than enough to take the places of Mr. and Mrs. Berry, whose failing health has exiled them from the field, and of the lively, pre-eminently godly and most efficient missionary, Ford, whose last words must ring in youthful ears: — "Tell the young men of America, that the responsibility for the conversion of the world rests on them."

The favor which the mission finds in the eyes of the Governor of Lebanon; the supplanting, in several instances, of Syrian by Turkish officials; the multiplication of com-

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mon schools under the patronage of the Board, and of British friends, and of the Government of the country; the addition of eighteen to the membership of the church; the organization, under such happy auspices and with so much promise of success, of the new church of Tripoli and Hums, and the primitive activity of its communicants; the maintenance of Christian integrity under the threats and endurance of persecution; the enlargement of the church edifice at Beirut and its immediate overflow by a swollen congregation, so as to necessitate the erection of another church edifice of larger dimensions; the continued prosperity of the Female Seminary at Shimlan, and of the Theological, or High School at Abeih, — the sons of parents of Papal and Oriental sects being sent to the latter in spite of religious prejudices and priestly opposition; these cheering circumstances more than neutralize the discouraging influence of the inauspicious events that are concurrent with them.

The Committee then refer to the work of electrotyping the sacred Scriptures, now in progress, to the Native Protestant Female Seminary, and, at some length, to the Syrian College, and close their report as follows: —

With the large array of means at its command, and the favorable temper of the civil powers, and the growing accessibility and susceptibility of the people, and the spirit of its churches, the Syrian Mission presents attractions to young ministers and candidates for the ministry that ought to bring speedy relief to its now overtaxed members; and are there not some who may be drawn to join it at once? Labor spent there cannot be wasted.

The Committee on the Western Turkey Mission state: —

As a whole, this mission has been greatly prospered. An advance of full fifty per cent. has been made on nearly all the lines of missionary effort. There has been an increase of pastors, teachers, Sabbath-schools, and Sabbath-school scholars; greater attendance on public worship; an increase in the number of native helpers; and additions, on profession of faith, to a majority of the churches. A most interesting and encouraging circumstance is the prominence which the native element has already attained in the missionary work. While the Armenian mind is becoming more and more interested in the truth, a change for the better, giving promise of a new order of things, would seem to have commenced among the Bulgarians. Their former indifference has yielded to a spirit of inquiry. The missionary brethren among them are greatly encouraged; and no longer confining themselves, as they have heretofore for the most part done, to the schools, as the only means of reaching the people, they are giving more and more of their time to the work of preaching at the stations and in the surrounding country.

The great want of this interesting missionary field is, as heretofore, that of more laborers to gather in the ripening harvest. May the Lord of the harvest speedily send them forth.

Respecting the missions in Central and Eastern Turkey, it was reported: —

The Committee find much in the condition of those portions of the missionary field to excite gratitude and awaken interest. The great reformation which has been in progress for the last twenty years, in the Armenian Church, is steadily advancing; the churches are being consolidated and developed in the line of personal labor for the spread of the gospel; schools are well conducted; and young men are coming forward to consecrate themselves to the ministry. The forming of the Evangelical Union, among the churches in the Eastern Turkey Mission, is an event full of promise for the stability and progress of religion. The progress in this mission has been very decided. In the Central Mission, owing to the want of laborers, the advance has not been so great. The death of Mr. Morgan left Antioch for a time without a regular missionary. Indeed the whole field is open, but the laborers are not found. The contributions of the churches indicate progress in the direction of self-support, as well as true missionary zeal.

INTERFERENCE IN FOREIGN MISSIONS.

In behalf of the Prudential Committee, Secretary Wood presented the following Special Report, upon a subject which has of late become one of much importance.

It is deemed expedient to lay before the Board, at this time, a brief historic recital, and a restatement of the views of the Prudential Committee touching interference of different Missionary Societies and Boards with each other, in conducting their operations.

Thirty-three years ago, the Committee reported that instructions had been forwarded to the Sandwich Islands to arrest the establishment, previously sanctioned, of a mission at the Washington Islands, as it had been ascertained that the London

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Missionary Society regarded that group as within their proper field, and wished to occupy it. This announcement was accompanied with the declaration, that "it is contrary to their [the Prudential Committee's] general principles to interfere with other missionary societies." The Board gave its approval to that action and affirmation.

Four years later, in 1837, in reporting on the mission then just commenced at Singapore, the Committee expressed the judgment that Singapore, Calcutta, Madras, Bombay, and similar commercial ports, being "the natural entrances to great fields of missionary labor," must "necessarily be, to some extent, common ground" to different societies; that is, as was explained, so far as to allow these societies' having printing establishments, and what might be necessary to make them effective, together with liberty, at the same time, to perform all kinds of missionary labor "within reasonable territorial bounds." The Board concurred in this sentiment, and adopted the following resolution: —

"*Resolved*, That the Board contemplate with fraternal interest the efforts of evangelical missionary societies existing both in this country and in Europe, to extend the knowledge of the gospel of Christ among the heathen, and will endeavour to promote the best understanding at home and abroad between their agents and missionaries and our own."

At the next annual meeting (in 1838) a paper from the Prudential Committee was read to the Board by the Foreign Secretary, on the subject of interference in missions. It gave an extract from a letter received from the London Missionary Society, which cordially endorsed the principle stated in the Report of 1837, and suggested that Societies should furnish seasonable information to each other concerning their plans which might affect the interests of others. The omission to correspond with that Society concerning the contemplated mission at Singapore, the Committee stated, was an inadvertence, and they added: "That Society preceded us at Singapore, and our going there at all is justified only in view of its being one of the great marts of commerce, which, for the present, must be common ground." The avoidance of interference with others in adopting new plans was set forth as of vital importance. To accomplish this it was suggested, 1. That each society claim only such territory as it might have a reasonable prospect of occupying without long delay, and well cultivating. 2. That "certain of the great centres of human society and marts of commerce" be regarded as open to all, with such a "sectional division," and other arrangements, as will be for the harmony and mutual advantage of the missions sent to them. 3. That elsewhere, the different societies should scrupulously respect the *territorial limits* of each other's operations in heathen lands. 4. When any large section of the missionary field is occupied by one society, another society contemplating operations within its bounds should, in the first instance, communicate with the society already in the field. The Board adopted a series of resolutions affirming the views thus expressed, and directed the Prudential Committee to correspond with other societies, as they might think proper, for the purpose of securing a satisfactory understanding among them.

This was twenty-eight years ago. Then, and previously, it was a cardinal principle with this Board to avoid injuring the interests of any class of evangelical Christians who seek, under whatever forms of worship and church order, to spread the saving knowledge of Christ among the heathen, or complete a work of evangelization which they had well begun. That principle the Board has adhered to since. The Committee are not aware that a complaint of intrusion has been, or can be urged, against any of its missions. In India, (excepting, lately, Madras,) and Ceylon; in Africa, and Persia, and Turkey, and Syria, and Greece; in Oceanica, and among Indian Tribes on this continent, its missions are in distinct and well-defined fields, which they entered when unoccupied, and which they cultivate, in general, as fully as is done by any other missionary agencies under similar conditions. Preceded in China only by the London Society, the American Board has rejoiced to work in harmony with others

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who have followed it in the ports opened to Christian labor, and now desires to see separate fields taken possession of by different missionary bodies, as Divine providence may permit, for the Christianization of the vast interior of that empire.

The Committee are happy to testify that the principle of non-interference is generally acknowledged, and seldom infringed, by evangelical missionary agencies in the foreign work. The Earl of Shaftesbury has spoken of it as "the received principle of missionary operations." In accordance with it, the American Board and English societies, operating in the Pacific Ocean, have agreed on boundaries there; the Church and London Societies have done the same for Madagascar; various societies the same in Africa and India. In conformity with it, the London Society, in 1835, declined to receive Mr. Rhenius, and other excellent missionaries of the Church Society, who left the service of the latter in Tinnevelly, and sought to come under the patronage of the former, which had a mission in the adjoining province of Travancore. Thus the American Board and the American Methodist Episcopal Society divide between them the Bulgarian field in Turkey; and the Church Missionary Society has refused to listen to urgent solicitations to enter among the Armenians, either in the provinces or the capital. When, less than three years ago, strong appeals were made by members of the Church of England, for aid to be extended to a company of converts in Constantinople, who, with an able pastor at their head, had withdrawn from connection with the American mission, and pleaded conscientious convictions in favor of an Episcopal "Reformed Armenian" movement, the Committee of that great and noble society, after mature deliberation, unanimously declared "that the Church Missionary Society could not give" the desired "countenance or support, as it would be an unjustifiable interference with the great and good work for so many years carried on by the American Board of Missions in Turkey, with the manifest blessing of the God of missions." The return, soon afterwards, of the disaffected party to cordial relations with the mission of this Board, and other subsequent developments, attest the wisdom as well as Christian courtesy and justice of that decision.

The sentiment adverse to interference, and favorable to the division of fields and arrangements of agencies necessary to prevent it, has, on the whole, gained strength in late years. Exceptions to this statement are presented by two classes which bear the Christian name. The first consists of the missionary propagandists of the Church of Rome. These, claiming that that Church is the only repository of truth and salvation for the world, are justified by their principles in following us, as they do with persistent zeal, wherever we go among the heathen, and seizing, so far as they can, the fruits of Protestant labor and expenditure. Their position is frankly avowed. They assert a right to oppose and despoil our work, and we meet them as we do Pagan, Mohammedan, and other open enemies to it.

Recent events indicate that a similar policy is likely to be pursued by the highly ritualistic portions of the Protestant Episcopal Church. These appear to be far more in sympathy with the Church of Rome than with non-prelatic, evangelical Christians, and increasingly animated by its spirit. In a late instance, which is yet happily without a parallel in the history of Protestant missions, an aggression from that source has been made on a field of small dimensions, occupied by this Board for more than forty years, and at least as thoroughly and successfully cultivated as any field of like character and equal extent has been by any missionary agency in the world. The distinguished missionary, Dr. Duff, of the Free Church of Scotland, in a speech in 1853, deprecated the entrance of any two denominations into the same field; and, pleading that none, for example, should intrude upon the Baptists in the Orissa province in India, or on the London Society in Travancore, or the Church of England Societies in Tinnevelly, because of "the complete preoccupation" thus effected of those territories, he said: "I would as soon leap into the Ganges as venture to go near Tinnevelly, except as a

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brother, to see the good work that is going on." Not such are the views of the supporters of the new mission which has been planted in a field in which the missionary force, compared with the numbers of the people, was eighteen times greater, and the converts brought to the Lord's table were more than thirtyfold a larger proportion of the population than in the province which Dr. Duff considered a possession sacred to those who had undertaken its Christian culture. If objections are valid to efforts on the same ground when there is a desire of simply fraternal coöperation, what shall be thought of an invasion of direct proselytism, and when, instead of an endeavor to build up and help extend Christian organizations previously founded, war is made upon them, and it is proclaimed that what has been done by the first evangelizers in the field is to be regarded merely as preparing the way for the invaders to come in, with a not concealed intent to gain, if possible, the whole land to themselves?* To say nothing of the magnanimity of such policy, we are constrained to ask, — Is it Christian?

"Successors of the Apostles," in the work of establishing the church of Christ among the heathen, have for their guidance the example of the Apostles. Did not the great Missionary to the Gentiles give us the true missionary principle in his choice of fields and methods of labor? His testimony concerning himself was: "Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation. But as it is written, To whom He was not spoken of, they shall see; and they that have not heard shall understand." Unhappily, it is not yet difficult to find accessible portions of the world in which the name of Christ is not heard, or where the truths which are essential to salvation are not understood. The Bishop of London recently observed, in a public speech: "It has been urged that there is a general law of comity in these matters, which should prevent any missionary body from trespassing upon the fields of labor of others — a law which I fully recognize, because I feel that heathenism is wide enough, and there is room for all, without interfering with one another, to labor in some different portion of the field."

Interference, then, is unnecessary. All the followers of Christ can take part in spreading the gospel without interfering with one another. Economy, and the best results, require the choice of separate fields; for the light is most diffused when kindled at many centres. Friction in this way is avoided. The collisions of rivalry on the same ground produce deplorable effects. The temptation to turn aside from a field of hard, and as yet unrewarded labor, and go to reap fruits of others' toil, or at least work on soil which others have found more productive, is often very strong; but this cannot be justified. Such encroachment is felt as a wrong by the previous workers; and it is well if they do not show human infirmity in resenting it. The trespassers on others' enclosures are under a dangerous inducement, in defending their aggression, to depreciate and misrepresent the character and labors of those whom they thus injure. How else shall we account for the efforts to bring reproach upon the mission of this Board at the Hawaiian Islands, by the retailing of old, exploded calumnies, by gentlemen whose love of truth we would not impeach, and even by high dignitaries of a Christian church? Surely, nothing but the exigencies of a false position, opening the ear to testimony unworthy of credit, could lead to the utterance, by such lips, of statements utterly at variance with facts that are incontestable, and some of which are known to the world. By this means, the enemies of Christian missions are made to rejoice, and their friends, in all Christendom, caused to mourn.

But more to be deprecated still are the legitimate effects of such an aggression on native converts, and the people at large. Its influence may be, and in the particular instance above referred to it seems likely to be, by God's grace, overruled for good; but still much evil must arise. Churches composed of babes in Christ, with the little

* "We owe them (the first missionaries) many thanks for having prepared the way for us, by familiarizing the people with these mighty truths." — *Past. Address by Bishop Staley, Honolulu*, p. 11.

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knowledge and moral strength which converts from heathenism must be expected to possess, are easily desolated and rent by contentions. It was so in the churches founded by the Apostles. Two opposing ecclesiastical systems cannot, without great harm, be presented in rivalry before such communities. Bishop Selwyn, the faithful occupant of the English Episcopal See in New Zealand, declared himself against such a presentation even when there may be the utmost charity among the missionaries, and said: "We make a rule never to introduce controversy among a native people, or to impair the simplicity of their faith. If the fairest openings for missionary effort lie before us, yet if the ground has been preoccupied by any other religious body, we forbear to enter."

This declaration of Bishop Selwyn, honorable to himself and the church which he represented, implies an acknowledgment that openings to missionary enterprise may invite an entrance where the ground is really preoccupied. No field is so fully cultivated but that other laborers may find work to do therein. Invitations to enter may be extended by parties in it. There is often little difficulty in procuring such invitations, if an ear is ready to be given to them. There are always secular interests to be promoted, and selfish ends to be gained. Disaffection towards their missionary guides may sometimes occur, on personal grounds; or there may be restiveness under a pressure necessary to the healthful development of the nascent Christian communities in self-support and self-government. Sympathy with something new in doctrine or forms may show itself among the people, or on the part of their civil rulers. But none of these things can justify the introduction of religious strife into such fields as are here spoken of. To do no more than turn away the minds of weak and unstable converts to questions of difference in ecclesiastical polity, modes of worship, and doctrinal peculiarities, when their interest ought to be concentrated on the simple, saving truths of the Gospel, and the building up of institutions yet in their infancy, is to do great harm. This is aggravated when native agents are drawn away, and churches are tempted by offers of increased pecuniary help, and discipline is rendered more difficult by receiving to communion, and perhaps also employment, persons who fall under church censure, administered according to the principles of the religious body in previous possession of the ground. If such competitions should ever be allowed to arise, ought they not to be adjourned at least until the accessible wastes of heathenism are more largely inclosed, and sufficient time has been granted for growth of ability to meet the shock?

Each of the several ecclesiastical systems is, in the eyes of its advocates, more scriptural and excellent than any other; and its universal prevalence is to them a proper object of desire. A particular mission may not be conducted in the best manner; or, however conducted, it may yield unsatisfactory results. But does any such consideration annul the evident dictate of Christian wisdom and duty, that the disciples of Christ, who are brought under equal responsibility and endowed with equal rights, by the command addressed equally to all, to "Go into all the world and preach the gospel to every creature," should so shape their action as not to embarrass and hinder one another in obeying it? The argument from alleged defects and want of success is one liable always to be controverted. It is by no means available only to those who have lately chosen to make it their defense for a course of action which is visited with the condemnation of the great body of evangelical Christians throughout the world. If we were to imitate an unworthy example, the discredit of which belongs alone to the individuals who have furnished or sanctioned it, it would be easy to make out a similar justification for our going, with what we could plausibly claim to be our better ecclesiastical polity and methods of missionary working, into a field long possessed by the Church of England; for in no field cultivated by a mission of the American Board have such lamentable developments been witnessed, on which a charge of grievous

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missionary failure might, with much appearance of truth, be founded, as have recently occurred in New Zealand, in one of the most successful of the missions of that Church. But God forbid that we should thus aggravate an affliction which calls forth our deepest sympathy, and in which we see no just ground for impeaching the fidelity or worth of the agency employed.

In conclusion, the following affirmations are submitted to the consideration of the Board: —

1. The Apostolic rule of proclaiming the gospel where its sound has not been heard, not building on other men's foundations and boasting in a line of things made ready to our hands, is one to be acknowledged as in accordance with the spirit of the gospel, honorable to the Christian name, and of the highest expediency in conducting foreign missions.

2. For different denominations of evangelical Christians to operate upon the same heathen or unevangelized people, or among the same people just emerging into the light of a saving Christianity, is earnestly to be deprecated, as unnecessary to a full scope for missionary exertion, an uneconomical distribution of missionary agencies, embarrassing in the carrying out of wise and necessary measures of missionary policy, endangering rivalry and conflict of interests between the missions by effects produced on native helpers, schools, congregations and churches belonging to each, and sometimes leading to distracting and otherwise injurious controversies between the missions and their friends and supporters respectively.

3. With the partial exception of certain great centres of population and commercial ports, which, being natural entrances to different inland fields, should to a certain extent be considered common ground, wherever missions labor among a people speaking the same language, they ought to confine themselves within well defined geographical dividing lines; and native converts educated by one mission, employed by it, perhaps ordained to the ministry by it, should not be taken into employment by another mission without the cheerful consent of the one from which they come; since the contrary course, especially if higher wages are also given, works strongly against the desirable end of raising up vigorous, self-governing, self-supporting, native Christian communities.

4. All evangelical missions and their supporters ought so to rise above partisan feeling, whether it be "sectarian" or "churchly," as to cherish a spirit of unity and brotherly love towards one another, each rejoicing in the success of every other, and instead of disparaging and hindering others, each doing what is consistent with truth to sustain the entire body of evangelical missions in the good opinion of the Christian Church and of the world.

This paper was referred to a Special Committee, consisting of Dr. William A. Stearns, Hon. William E. Dodge, Dr. William Patton, Joseph S. Ropes, Esq., Dr. S. H. Marsh, Rev. C. C. Parker, and Rev. S. R. Dennen. This Committee subsequently reported as follows: —

The Committee on the Report read by one of the Secretaries, Rev. Dr. Wood, entitled "Interference in Foreign Missions," have considered the Report as fully as their limited time would allow. It is, in their judgment, a clear, eminently Christian and satisfactory exhibition of principles and considerations on the subject to which it relates, necessary to be put forth at this time, and adapted to meet the views, not only of this Board, but of all intelligent and unprejudiced Christians.

Protestant Christianity is sustained by numerous denominations. It is impossible to unite them at present, and equally impossible for any person, or class, to belong to them all. We must necessarily work, if we work at all, in the organizations with which we are specially connected.

If the several organizations which agree in most of the great principles of the gospel, and have essentially the same spirit, will make common cause in the conversion of the world, we may, notwithstanding our diversities, expect rapid progress to be made in the destruction of heathenism, and in that renewal of the race which the Scriptures fore-

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tell. But if we spend our strength in contending with each other, in proselyting from each other, and in attempting to do over each other's work, even though we might think we may do it better, we shall both fail in our main object, and bring the cause of missions and the religion of Christ into contempt. It is as true of churches as of individuals, and as true now as it was 1800 years ago, that, "if we bite and devour one another, we shall be consumed one of another."

Now we have numerous Missionary Associations which desire to have an efficient part in the conversion of the world. The constituency which sustains them is loyal to Christ, and feels pressed by his last command, and by the condition of perishing man, to preach his gospel to every creature. Each organization prefers, of course, its own methods; but can any one of them believe it a duty, or afford to set the others aside, or throw hindrances in their way? Interference of the kind here contemplated would seem to proceed on such a presumption. But if not, nothing could tend more to dishearten and paralyze the energies of God's people in one denomination, than to have their work overthrown, or liable to be overthrown, by another.

The friends of missions are deeply grieved, not to say indignant, and we wonder not at the *sensation* which has been manifested in this Board, in view of the course taken by certain ecclesiastical officials in reference to the Sandwich Islands. Is all the rest of the world converted? Are there no dark spots on which even the highest of high-church missions can throw the first rays of light? Or must we understand that there are forms of Christianity which have no evangelizing power till other missionaries "have prepared the way, by familiarizing the people with these mighty truths?" Even on this supposition, would not Christian wisdom demand that such laborers should spend their strength against the old and established churches, rather than to throw elements of contention into Christ's feeble folds?

"Take heed that ye offend not one of these little ones." "Him that is weak in the faith receive ye, but not to doubtful disputations." "Whatsoever ye would that men should do to you, do ye even so to them." To say nothing of those old commandments, — "Thou shalt not bear false witness," and "Thou shalt not covet," — should not these and such like exhortations of Scripture assist us in settling questions like that which is before us?

We would not, however, even seem to censure, without discrimination. We are happy to believe, that courses of action such as we here condemn are not approved by English Christians generally, nor by most of those members of the Church of England who might most naturally be expected to sustain them. The noble sentiments expressed by Dr. Duff, Bishop Selwyn, the Bishop of London, and other devoted servants of Christ, in different ecclesiastical connections, will doubtless be accepted by this Board with fraternal appreciation, and as worthy to be acted on by all bodies of evangelizing Christians. They are in accordance with the sentiments of the Board, put forth more than thirty years ago, namely, that "it is contrary to their general principles to interfere with other missionary societies," — a doctrine from which it has never knowingly departed.

While we believe that our American missions have been successful almost beyond a parallel, we confess that no churches on earth, or measures to establish them, since the times of the Apostles, have ever risen above the possibilities of criticism. We invite observation, we accept free remark. From the enemies of missions we expect misapprehension and false statements. But we cannot accept calumnies from the professed friends of Christ without obeying his injunction, "If thy brother trespass against thee, *rebuke* him."

Christian frankness requires us to say, that these last remarks have been called forth by unjust and injurious statements made by Bishop Staley, and others associated with him, respecting our mission at the Sandwich Islands. We are willing, however, to presume, in charity, that they were made under the influence of wrong information, or proceeded from a condition of mind not adapted to clear perceptions of the truth. Indeed we have reason to believe that the Bishop himself has acknowledged, in private circles, that the representations by which we are aggrieved had not the foundation in fact which he had supposed when they were put forth. If this be so, Christain manliness requires that they should be as publicly retracted as they were publicly made; while the advancement of Christ's kingdom demands that all attempts at missionary interference should be abandoned.

In conclusion, your Committee recommend for your adoption the following resolutions: —

1. *Resolved*, That we approve of the sentiments expressed in the paper read by Dr. Wood, and of the closing affirmations submitted in it to our consideration, and do heartily adopt the same as an expression of our views in relation to the subject of "Interference in Foreign Missions."

2. *Resolved*, That, in accordance with the Report, we rejoice in the success of all Evangelical Missions, by whatever denomination they are sustained, and do cheerfully accord them all the freedom in Christian labor which we ask for ourselves; but against any "interference of one denomination with the missionary work of another" — at least till the conversion of the world is much further advanced than it is likely to be in our day — we do hereby record our most solemn PROTEST.

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We also recommend, that the Report read by Dr. Wood be printed, not only with the minutes of this meeting, but separately; and that copies of it be sent, under the direction of the Prudential Committee, as far as possible, to all centres of missionary influence, and especially to all Evangelical Missionary Societies, in this country and throughout the world.

This report was accepted, and the resolutions were adopted by the Board.

Dr. Anderson presented the following Special Report, in behalf of the Prudential Committee, on

THE REFORMED CATHOLICS AND THE SANDWICH ISLANDS MISSION.

The statements of members and supporters of the Reformed Catholic Mission concerning the American Mission at the Sandwich Islands, are remarkable for boldness of assertion, in which they were not surpassed by enemies and defamers of that mission five-and-thirty years ago.

The proper reply for this Board to make, is a reference to its series of Annual Reports for the past forty years; and it is not proposed now to go into a defence of the mission. The Report of the present year will suffice on that score; but it will not be amiss to bring together some of the more remarkable of the unfriendly statements. They will thus be easy of access, and their spirit, their exaggerations, and their utter incredibility, will be apparent. The extracts from speeches made in England are taken from the English newspapers, where they were originally reported; and as those reports are not known to have been questioned, they are presumed to be substantially correct. No formal answer will be required or attempted, yet occasional suggestions will be thrown in, tending in that direction. The whole will be supplemented by a few counter English statements, two of them from English Bishops, and one quite remarkable for the circumstances in which it was made.

I. *Unfriendly Statements.*

1. The *Bishop of Oxford*, one of the chief projectors and supporters of the Reformed Catholic Mission, is reported to have spoken thus at Wiston:—

"These children of nature, children of the air, children of light, children of the sun, children of beauty, disporting themselves, for the most part, in the open air, living in the most conceivable freedom, taking their greatest pleasure in the dance, dancing many times a day, dancing almost every evening; and then imagine these people visited by the descendants of the stern old Puritans of New England, if any thing rather more severe, sour, and vinegar-like, carrying with them the iron code of Connecticut, the most severe ever inflicted upon any people on earth; taking peculiar examples from the Levitical law, and applying them to Christian times by a strange mistake, which pervaded the old Puritan mind, that Christianity found its excellence by a retrogression to Judaism. For instance, they wrote it down in their code, that if any father had a troublesome child, he should bring him before the elders, and he should be stoned. These men, many of them good men, very devout men, men who really desired the salvation of the souls of these poor islanders, and came for that purpose and no other; who gave up their homes that they might come; but coming with all the bias and severity of Puritan life to these children of nature, these children of the sun. And then conceive the moral and social effervescence that ensued. They were commanded not to put away sensuality merely, but all that was childlike, spiritual, and unobjectionable in their habits, removing the eternal landmarks between morality and immorality, teaching them that things innocent, like things wicked, were to be condemned. Here was a great mistake, arising out of the injured form of Christianity which they were desiring to inculcate.

"He hoped no one would think that he wished to say a single word contemptuously of these people. He honored, loved, and revered their nobleness of character; but he believed that we ought not to recognize false truths; so that if he believed Puritanism to be not the revelation of the Gospel, he was bound to say it out, and to trace in what respects these men failed of accomplishing their high mission."

Bishop Wilberforce, if he had quoted the first chapter of the Epistle to the Romans, when describing the Pagan Hawaiians, would have come far nearer to the truth. Pagan Corinth sat for the Apostle's picture. Had the Pagan Hawaiians sat for it,

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the picture would have had deeper shades of degradation. It is hardly necessary to say, that the Bishop has entirely misapprehended, and so misrepresented, the character of the Puritans and of their laws, both in Connecticut and at the Sandwich Islands.

At Leeds, the Bishop is reported to have said: —

"The American missionaries preached not what we believe to be the completeness of the Christian system, and there were many peculiarities about their teaching which were most distinctly hostile to all the natural tendencies of that particular people, — a people given to gayety, endowed with a sort of perpetual youth, and not capable of enduring the severity with which, from the most conscientious convictions, their new teachers came among them. The consequence is that, from this and other causes, they have not got hold of the hearts of the people."

Again, at Salisbury: —

"The people are craving for your teachers. They are wearied out by the mismanagement of the American Puritans. They are shrinking exceedingly from the Marioltry of the Romish Church, and are saying, 'Will you give us the morals of Christianity, without these terrible alloys?'"

Had the Hawaiians been thus "wearied out" by the American Puritans, and "craving" for the Reformed Catholics, why, in the fourth year of Bishop Staley's mission, has he been joined by so very few of the natives? — In this same speech, the Bishop of Oxford gives his views as to the poverty of the Hawaiian people: —

"The means of livelihood in these distant islands," he says, "are abundant, but then life is supported almost upon nothing. The mere growth of a single plant is enough to maintain a man in all that is necessary for his physical wants. It is with them as we might expect that it would be; they are a very poor country. They did export the native-grown sandal wood, but the sandal woods have been almost entirely cut down, and there is no export now. Since the cessation of that trade there has been next to no export, and therefore next to no imported wealth in the islands. They are, therefore, as far as silver and gold, and the like, a poor people, and they cannot raise a sufficient sum of money at home to build their first churches, and to plant among their people the first missionaries of our Christian faith. Therefore it is we must send them the help, if the work is to be done."

"The Pacific Commercial Advertiser," published at Honolulu, comments upon this statement of the Bishop, under date of March 3, 1866, in the following strain: —

"The Hawaiians last year imported nearly two millions of dollars' worth of foreign goods, and exported also nearly two millions' worth. The imports amounted to about twenty-eight dollars per head for every man, woman, and child, and the exports to twenty-seven dollars per head. Now the British exports average about five hundred millions of dollars to a population of about thirty millions; or less than seventeen dollars per head! The United States export some three hundred millions with a population of thirty millions, or ten dollars a head. And yet the Bishop of Oxford dolefully tells his Leeds audience, that there is no export now from these islands.

"Let us look at their pecuniary ability in other respects. We see by 'The Friend,'* that the native members of two churches on Hawaii contributed, in 1865, $600 to constitute the late Mr. Lincoln, Mrs. Lincoln, General Grant, and Admiral Farragut, honorary members of the American Board. This is understood to be in addition to $2000 raised by the same churches, during that year, for other objects. Another Protestant church on Hawaii, one Sabbath in January last, took up a collection of $800 for building a new edifice. On the following Sabbath a second collection for the same object raised $750, and a third collection on a third Sabbath amounted to $180; making altogether $1730 raised in one month by one native congregation. This does not look like the extreme poverty pictured by the Bishop of Oxford to his audience."

"The Guardian," an English paper, gives in its adhesion to the distinguished ecclesiastic already quoted: —

"It was a hard, ungenial Calvinism imposed upon unwilling subjects by rude and illiterate men, with all the strictness of Judaic legislation. Against this the whole nature of these 'children of the sun' — to borrow an expression from the Bishop of Oxford — rose up in secret rebellion, and a nation of hypocrites was the result."

2. *Bishop Staley*, in his journal published in England, speaking of a district on the island of Oahu, then, and for a long time, cultivated by the Rev. John S. Emerson, says, under date of January 13, 1863: —

* A religious newspaper published at Honolulu.

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"The only spiritual provision for a district 45 miles by 10, at the north of the island, called Waialua, is that of a Congregationalist, who never baptizes infants. The people when they die are buried like dogs, without a service, and they are married civilly only.* . . . . What is wanted is some one to take an interest, not only in the religious, but also in the social and *physical* welfare of the people, which the American missionaries seem never to have done. . . . . We must have clergymen's wives able to take the lead, if this fine people are to be saved from extinction."

March 14, 1863, speaking of a call upon him, at Hilo, by the Senior Secretary of the American Board, then on a visit to that place, Bishop Staley says:—

"He is little aware that this nation is as really heathen as ever it was, only with a thin film of Christianity over it. His Majesty knows it—admits it; and he is the best authority, even if we had no facts in proof of what I say."

The Bishop had then been on the Islands less than six months. The Secretary had been in correspondence with the Islands ever since the boyhood of the Bishop, and could hardly have been so ignorant. The king, (not now living,) who is pronounced a competent judge as to the religion of the people, though well educated by members of the American mission, and well informed on general subjects, was then not thirty years of age, had not what would have entitled him to membership in an evangelical Protestant church, and could have had no intimate religious intercourse with the truly pious among the common people. He was not a competent judge as to the reality and depth of religion in the Protestant churches.

In the Appendix to the "Pastoral Address," delivered at Honolulu on New Year's day, 1865, (p. 37,) Bishop Staley pronounces it unsafe to entrust the Hawaiian Christians with reading the Holy Scriptures! He says:—

"I am bound to record what is the result of my intercourse with Hawaiians of all classes, that they have any thing but an *intelligent* acquaintance with Holy Scripture. Of its composite character, of the times and circumstances of the authors when they wrote the various books, they know nothing. They do not, in fact, possess that historical and common information, which can alone render its perusal *profitable*, or *even safe*. No attempt seems to have been made to teach them how to distinguish the human from the divine, in the inspired volume, eternal principles from what is temporary and incidental."

The same Appendix, (p. 51,) contains his opinion, that the American mission had exerted an unfavorable influence on the *morals* of the Hawaiian people; an opinion he is reported to have uttered, in stronger language, in at least one of his addresses while in the United States. He writes thus:—

"It is very painful to think that there was less of the fearful practice of polyandry and the corruption of girls in the heathen, than in the Christian days of this people. . . . The change for the worse, I do not hesitate to say, has been greatly aided by *Puritanism*, working partly by faulty legislation, partly by the religious *unreality* which it too commonly fosters."

In January of the present year, Bishop Staley, then in New York city, addressed a letter to the Editors of "The Evening Post," from which an extract will be made on the same subject as above. The opening sentence refers to the preceding quotation from the Appendix:—

"The 'early contamination' in the *note* answers to the phrase, 'The polyandry and corruption of girls' in the Review. This was the one particular in which the morals of the two periods were compared. And while grateful for what the missionaries have effected, recognizing fully the benefits which Christian civilization on the whole has conferred on the Islands, I am yet bound to tell the truth; that, in this matter, things are worse now than then. Why? Because the parents were responsible to the chief for the honor of their unmarried daughters, to whom he alone could claim access. This was horrible enough, no doubt. But how stands the matter now? Let every Congregationalist, every Romanist teacher there, be appealed to. I will abide by their decision. They will tell you, that virtue among the young women of their flocks is scarcely known; that

* In a letter to a Boston gentleman, when in that city, Bishop Staley admitted that he was responsible for this statement, and that, when he wrote it, he had been only three months on the Islands; but said he should have modified it, some months later, if he had had the opportunity of revising his journal when it went to press. The alleged facts are pure myths.

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'professors' and 'non-professors' have been in the habit of prostituting their daughters for money, to such a degree that the legislature last year enacted an inter-island passport system, to put a stop to the movement of girls from the country districts to the ports. I deny that there was that extensive promiscuous intercourse of the young women with the heathen *taboo*, that exists now."

On this declaration of the Bishop, the editor of "The Pacific Commercial Advertiser" subsequently wrote thus, for the perusal of his island readers:—

"Bishop Staley has here uttered a grave and malicious libel; for we venture the assertion, that there is not a Protestant nor a Catholic missionary on these Islands who will support him in his assertions. The 'passport law' referred to was not enacted to check prostitution, as claimed by Bishop Staley, nor was that advanced as a reason by a single advocate of the measure in the legislature. The main argument was, that it might be a benefit to the plantations, by compelling the families of laborers to remain at home, or together, while the husband and father was under engagement to labor on the plantation. But what shall be said of a man that wilfully and publicly, in one of the most widely circulated and most respectable journals of the metropolis of America, perverts the truth, and seeks to disgrace the females of Hawaii before the whole world? His public assertion makes no exceptions. Even *if it were true*, it would be very impolitic and very injudicious to say so. There are vile persons here, as there are in London, Paris, or New York. We deny that there is any Catholic or Protestant missionary or Church here that tolerates prostitution among its members, and whose rules in regard to this vice are not as strict as those of any Church in any other country. There is not a Hawaiian, man or woman, who will not repel this assertion of Bishop Staley as a base slander. There is not a foreigner, married to a Hawaiian female, who will not become indignant at this attack on the virtue of his wife and daughters, and view it as an outrage which no excuse can palliate, and no ecclesiastical robe can screen. The higher the position occupied by the offender, the more gross the assault. We have no wish to parade the faults of others, but when truth is attacked, justice demands that it be defended."

At page 44 of the Appendix to the Pastoral Address, the Bishop says: "If we are to believe Dr. Anderson, the Hawaiian is now a *completely* Christianized nation, 'as much so as any under heaven.'" (The italics and quotation-marks are his.) What Dr. Anderson actually said was this: "Everywhere on those Islands I had the *same sort* of evidence, (differing only in degree,) that I was among a Christian people, which presents itself when traveling in my own country."

3. A *member of the Reformed Catholic Mission* at the Islands writes as follows, in a letter quoted by "The American Quarterly Church Review," for April 1865, p. 65:—

"The bitterness we experience from the [American] Missionaries would not be believed. They do not confine themselves to argument. Personal slander, especially of the King, is the commonest possible thing in their pulpits. These low, uneducated persons, formerly blacksmiths, carpenters, shoemakers, etc., do not understand what gentlemanly feeling is. To make their mission self-supporting, is the grand aim of their ministry. The sick, the dying, are never looked after by them, or rarely; not one person who dies in ten receives Christian burial; children are left unbaptized; praying to death and sensual vice are connived at in their deacons and best members with a shrug; while the dollars are taken in pay for the molasses and poi given as the Sacrament. The Sabbath is the one grand test of piety. . . . Female virtue, after forty-three years of Christianity, is ordinarily unknown in girls in their teens. . . . The people are heathens, really, in belief and practice, professing Christianity because it is respectable."

In the foregoing extract there are epithets applied to the missionaries which were intended to be derogatory to them. Whether they all are really so is not now the question; but it is proper to remark, that the missionaries, before receiving their appointment from the Board, almost without exception, spent at least nine or ten years in the pursuit of a liberal education; namely, two or three years in studies preparatory for College; four years in College; and three in the Theological Seminary, after obtaining the College degree. As they all were young men when they entered on their mission, it will be seen that very few, before commencing their studies, could have obtained a name and place in any one of the industrial professions of their native land.

4. Mr. *Manley Hopkins*, the Hawaiian Consul-General in London, was never at the Islands. He was one of the chief projectors of the Reformed Catholic Mission, and the author of a volume, written in its interest, entitled, "Hawaii: the Past, Present

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and Future of its Island Kingdom." In this work he speaks thus of the American Mission: —

"The missionaries have not attained the measure of success which might have been expected from the long and strenuous efforts they have made. They have not truly Christianized or regenerated the nation. Their proceedings have been attended with grave and obvious faults. They have been wrong in their presentment of Christianity to the native mind. They have presented Christianity as a severe, legal, Jewish religion, deprived of its dignity, beauty, tenderness, and amiability. They have not made the people love religion. Like the Jewish law, their system has been the office of a pedagogue leading children to the schools of Christ; but the scholars have entered His porch reluctantly, and have gladly escaped from His teaching. In their rigorous sabbatarian view of the Lord's day, in their desire to enforce a Maine liquor law, and in some other matters, they have attempted to infringe on the natural rights of men, and have in native eyes reproduced the detested *taboo* system, — the nightmare from which the nation escaped in 1820.

"They have been wrong in their hothouse plan of forcing Christianity on an unprepared people, endeavoring to make them run before they could walk, or even stand alone; pouring water out of buckets on small-mouthed vials; and by using the means of secular punishments and espionage, converting the nation into hypocrites instead of Christians. They have been wrong in using their former great influence with the native government, in urging a hard, repressive system of legislation. They have been wrong in some of their views of education, especially in setting their face against the teaching of the English language, although they know that the civilization and the religion of Europe and America cannot be conveyed to the people's mind in the meagre *copia verborum* of the Hawaiian language, which has not words to express ideas of every-day occurrence in the civilized world. They have been wrong — at least, they have been unfortunate — in the personal disqualifications of many of their teachers for their task, when so much of a missionary's success depends upon appearance, manner, and knowledge.

"They have made, indeed, an essential mistake in their conception of a religion, — producing it in a cold didactic form, with nothing to allure the heart and understanding through the medium of the senses and æsthetic tastes. They have not chosen to see that all religions worthy of the name of systems, combine moral sanctions with an outward worship. At the commencement of the Scriptures we read of sacrifices and altars; and in the Apocalyptic wonders which conclude the inspired canon, we read of elders and living beings worshiping before God's throne, and the infinite choir of harpers sending forth their everlasting melody.

"It must not be supposed that these accusations are gratuitous and unfounded. They are all based on facts contained in many documents, and from the mouths of many witnesses. They lead to the conclusion, that religion still waits to be seen in the Hawaiian Islands in its true colors, — winning, persuasive, holy, and altogether lovely."

These extracts from Mr. Hopkins' work follow, and were designed to counteract, certain quotations he had felt bound to make from Mr. Richard H. Dana, Mr. Wyllie, (late Prime Minister at the Sandwich Islands) and one of the Annual Reports of the American Board, showing a very remarkable prevalence of religious influence on the Islands.

5. "The Colonial Church Chronicle," published in "London, Oxford, and Cambridge," appears to be in some sort the organ of the ritualistic portion of the Church of England. In a response to Mr. Ellis's calm and unanswerable "Vindication of the American Mission in the Sandwich Islands," extended through three numbers, are the following declarations in the number for July, 1866, pp. 266, 267: —

"*It is not true,* though Mr. Ellis asserts it, that the Islanders have been, in the true sense of the word, Christianized by the American missionaries; their labors, however well intended, having, on the contrary, ended in failure, so far as the moral and religious character of the Hawaiians is concerned. . . . As a natural result of this failure, the more enlightened and better informed among the Hawaiians have lost their confidence in the missionaries, who had originally been received under the erroneous impression that the religion they taught was identical with the religion of the Church of England. . . . The fact that the Puritan Gospel preached by the American missionaries was, in reality, 'another Gospel' was not, nor was it likely to be, discerned at the time when the missionaries set foot in Hawaii. The period between the fruitless endeavors of Vancouver to promote a mission to the Islands, and King George IV.'s equivocal commendation of the American missionaries, when questioned on the subject by Boki, is one of the darkest and dreariest periods in the history of England's Church. John Young may

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readily be forgiven for the mistake into which he fell as to the identity of their religion with that of the Church of England, seeing that to this day there are among the high dignitaries of the latter some who can scarcely be brought to see the difference between the two, who speak and act as if the religion of the Church, and the religion of what are, by a strange misnomer, called 'Orthodox Dissenters,' were identical in substance and effect."

"The more enlightened and better informed among the Hawaiians" — as they are designated in the foregoing extract — are doubtless the few natives of the upper class, whom the Reformed Catholics have gained over; and what the writer calls "the religion of the Church of England" is very obviously the Reformed Catholic religion; which is certainly different from that imparted to the natives by the missionaries of the American Board. In proof of this, see quotations from Bishop Staley, in "The Hawaiian Islands," p. 351.

The following *arrogant claim* is put forth by "The Colonial Church Journal," in its article on Mr. Ellis's "Vindication," and will be read with surprise and pity.

"In reality, the question reduces itself to this: Has the Church of England, as a branch of the Holy Catholic and Apostolic Church of Christ, a right to act, as opportunity may present itself, upon the parting command of the Divine Head of the Church, to carry forth His Truth and Ordinance unto all nations? If so, can that right be taken away by a sectarian body in a state of rebellion and schism against Christ's Truth and Ordinance, presuming to dictate to the Church where and to what extent she is to exercise her divine commission? This is a real question, and the answer to it cannot be for a moment doubtful. As well might it be argued, that a mutinous crew, having thrown its officers overboard, and established itself on some island not previously occupied, had a right to warn off from its shores any vessel commanded by an admiral bearing the Queen's commission; and that the officer effecting a landing and putting up the Queen's flag, notwithstanding their remonstrance, was a violation of international law."

It may be doubted whether, in the records of sectarian feeling and conduct since the Reformation, any thing can be found more discreditable to the Christian name, than the foregoing quotations from the writings and reported speeches of Bishop Staley and the supporters of his mission.

II. *Counter English Statements.*

1. "The London Freeman," of November 1, 1865, replies thus to one of the Bishop of Oxford's speeches: —

"Is all this credible? Are these the facts, and all the facts? Has no missionary ever landed on those shores? Have they no Bible, no teachers, no chapels, no signs of civilization? Are they yet worshipers of idols? Do they still dance around their human sacrifices, and find their heaven on earth in bestial abominations? Is all that we have heard of the labors of devoted men for more than forty years, who have consecrated themselves to the work of training these natives of the South Seas in the ways of truth and soberness, all a dream? What, we ask again, are the real facts of the case?

"Some fifty years ago those islands were sunk in savage superstition. Their idolatry was of a severe type, and its rites cruel and bloody. Their idols were horrid. Their morais, or places of sacrifice, were often wet with the blood of human victims. But in 1819 the rare phenomenon was seen of a nation voluntarily abandoning its idols; and when, in 1820, the first detachment of American missionaries landed in Oahu, they were received with every demonstration of respect by Liholiho their king. From that time the Sandwich Islands have been the scene of most successful labors on the part of the agents of the American Board of Missions. The preaching of the Gospel there led to the speedy adhesion of king, chiefs, and people to the mission church. Schools were established in all the chief districts of the islands. Savage habits gradually gave way to the costume and manners of their pastors and teachers. Churches — congregations of faithful men — multiplied. Buildings arose in which to worship God. The change became so marked as to justify the following description, published in 'The Nautical Standard,' of July 18, 1849: 'A stranger to the history of the Hawaiians since the days of Captain Cook, if dropped down at Honolulu now, would scarcely credit his senses, so completely altered would he find every thing; and if immorality still exists to a greater degree than in older civilized nations, the American missionaries must nevertheless receive their meed of praise for the immense revolution they have been instrumental in effecting in less than half a century, with a people whom they found sunk in the depravities of heathenism. These missionaries reduced their language to a written form, and then translated the whole Bible into that tongue; and every blessing, socially and religiously, that the

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people possess, they owe instrumentally to the unaided efforts of these American brethren.

"But we look in vain for any recognition of such labors in all that has been said by the Bishop of Oxford. A sentence of cold reference occurs in his speech at Liverpool, and at Leeds he contemptuously describes them as men whose preaching was 'distinctly hostile to all the natural tendencies of that particular people.' He renders them no thanks; he accounts them worthy of no praise; but with characteristic intolerance of all Nonconformity, he dismisses them and their forty years' service in the cause of Christ, and of these once heathen souls, with a criticism which sounds very much like a sneer. We enter our protest against an attempt to ignore with sarcastic indifference the labors of brethren whom we revere, in whose success we unfeignedly rejoice, but whose distance from this controversy effectually prevents their being heard in their own defence. There may be some consolation in knowing that all the eloquent declamation of even a distinguished prelate cannot subvert facts. The sun shines, and will shine, though a dignitary of the Church may seem for a moment to obscure the light. But the Bishop of Oxford wields great influence in certain religious circles of the land, and many excellent people will accept his descriptions of the American missionaries and their labors as unquestionably true. We appeal, therefore, from his to the true version of the story. The verdict would go against our brethren by default, if no advocate were to protest."

2. One of the meetings in behalf of the Reformed Catholic Mission in England, was held at Chelmsford, in October last, in the diocese of the *Bishop of Rochester*, Queen Emma and Mr. Manley Hopkins being present. The following honorable testimony is from a speech then made by that prelate: —

"The enthusiasm shown by the [American] missionaries in coming in large bodies to take possession of the land, was a feature of a most interesting kind. He did not know of any thing at all in modern times to compare with the fervent, evangelizing spirit shown in this good work. They introduced schools; they formed a language, so as to be able to reach and instruct the people's minds; they translated the Bible, and gave themselves in every way they could to the work, and finally, the result of their labors was, that Christianity was in a manner spread over the whole country. The people assembled every Sunday, to hear the Gospel preached to them; schools were established for the instruction of the young; and family prayer was introduced into the houses of those who had been brought into the faith. Thus they saw that a great work had been done, though the missionaries were of course constantly meeting with difficulties and drawbacks, and fallings-back on old feelings, which were not entirely eradicated, such as the belief in witchcraft, which he was told was not wholly eradicated from some of our Essex villages. But though these drawbacks came sometimes to remind them that no human work was ever perfect, yet they had done a very great deal. Idolatry was abolished; the idol temple had been pulled down and destroyed, and the stones left on the ground; so that in every part of the island mementos might be seen showing that idolatry was past and over. And all this had been followed by a vast improvement in social order and legislation. They were enabled to introduce a vast number of measures, such as were adopted in civilized and Christian lands, and indeed the state of the country was totally changed; as was evidenced by the courtesy and kindliness of feeling which pervaded the whole land, as compared with the former state of the people.

"These were the great changes which characterized the reigns of the first three Kings, named Kamehameha; and he was anxious to lay all the facts before them, because he was sure that the misapprehensions which existed in certain quarters were owing to an imperfect acquaintance with the real history of this mission; for he did not attribute any malice or deliberate prejudice to any one. Now he took up the other day, by accident, a certain periodical, and he was certainly astonished at what he read there. It began by stating that this mission was not our Church mission, but an American mission. He was astonished any Englishman should dare bring that out as an objection to the mission itself. They came to England, and begged them to help them, but they turned a deaf ear to their call, and the Americans came in and did the work, and all honor to them for it; and he thought that, now the opportunity was given them, they ought to assist the cause to the utmost, and endeavor to make up for their former shortcomings.

"Another objection was, that after all, there was a great remaining amount of corruption among the inhabitants of the Islands, notwithstanding the mission had been carried on for twenty or thirty years. Now, at any rate, that did appear to those who were acquainted with the history of Christian missions to be a strange objection to mission work. Why might not an objection of the same kind be urged against the labors of St. Paul? They saw how he wrote to the Corinthians, and how constantly he had to tell them of many remaining faults and shortcomings; and yet he had accomplished among them a work of the most blessed kind. When Paul preached at Antioch, the word of God came direct to the hearts of the people, from its great source on high; and yet, three hundred years after, half the city of Antioch was unchristianized still. He was lately reading in Gibbon an attack on Christianity, where it was stated that in Antioch,

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three fourths — but it was really one half — of the people were unconverted, three hundred years after Christianity was preached by Paul.

"But was it to be said, that because no human labor could be wholly perfect, and because there would always be some of the old leaven left behind, that they should give up mission work altogether? Was it to be said, that because, years after the work had been commenced, unbelievers were still to be found, that they were not to persevere in their endeavors to bring about the result they all desired? Was it to be held, that mission work had proved a failure, because sin and vice were not eradicated, and old evil reappeared.

"Then again it was said, that these forty American missionaries were a pitiful number to be sent out to the people in these eight or nine islands. It was all very well to talk so, but, looking at it in that light, might they not say the same of the twelve Apostles who went forth to convert the world? It might be said that the Apostles were supported directly by the Spirit of God, and were sent on a direct mission from heaven, and these missionaries were not. Be it so; but if these objectors had taken the trouble to compare these missionaries with those sent forth by the great Societies, which were unquestionably doing such a great work in the world, they would find they were not such a pitiful number after all. The Society for the Propagation of the Gospel maintained, in whole or in part, something like four hundred missionaries, but what number had these four hundred to work for? In the Sandwich Islands there was one missionary to every two thousand people, but these four hundred men were sent forth to labor among our colonists and the heathen of the whole world. Let them ask the Bishop of London whether he thought one missionary to two thousand people a pitiful proportion, and he would no doubt tell them he would like to see a like proportion throughout our own Christian England.

"Then it was said, there was still a great extent of female degeneracy in these islands. Perhaps this was true, but it was not fair to put it in that way. Let them look at the female degradation in our own large towns. He served as a clergyman for twelve years in a London parish, and the degradation there of a like kind was of the most lamentable character. He served for a like period at Southampton, and he ventured to say that the state of things described by the writer referred to, who he supposed was speaking of the seaport of Honolulu, was not worse than the state of things in Southampton.

"Well, his object was to release the Sandwich Islands from any kind of misrepresentation, because they had not responded better to the offer of the Gospel, and at the same time to show that they must not expect mission work would leave nothing to be desired. They must be content to go on little by little, and trust to God in his own good time to give the increase."

3. To the testimony of the Bishop of Rochester is added that of *Dr. Smith*, for many years *Bishop of the English Church in China.* It is from a speech he made at the last anniversary of the British and Foreign Bible Society: —

"And let me here say, that it has been my happy experience to associate with American missionaries of no ordinary reputation. As long as the names of Abeel, Richmond, Holman, Bishop Boone, and the young martyred missionary Walter Lowrie, shall survive in my memory, so long shall I retain an affectionate veneration and respect for the character of my American brethren in the missionary work, and so long will I refuse to listen to any statements or assertions from any quarter, which may try to depreciate in our minds the value, the solidity, and the permanency of their missionary labors in every land; and not least of all the labors of our dear brethren in the Sandwich Islands."

It having been urged, both in England and in this country, *that the residence of a Bishop is essential to an Episcopal Mission*, an authoritative opinion to the contrary, by the Board of Missions of the Protestant Episcopal Church in the United States, may properly be appended. It is extracted from the report of a Committee on a "Foreign Missionary Bishop at Large," adopted by that Board on the 5th of October, 1865.

"The Committee desire to call the attention of the Board to a matter which the Committee regard as one of prime importance in the further prosecution of the work in this department. It relates to the necessity of Episcopal supervision in those parts of the foreign field to which, at this time, no Bishop is commissioned. This necessity does not, in the judgment of the Committee, demand the services of a resident Bishop in either of the missions to which reference is now made. Present exigencies in the case of each and all these may, they think, be met by the appointment and sending forth of a Bishop who shall have jurisdiction in all those parts of the foreign field not now under the care of any Foreign Missionary Bishop of this Church. The portions of the field which, at this time, under such an arrangement as is here proposed, would fall to the oversight of the Foreign Missionary Bishop at large, are Mexico, Japan, China, and Greece."

This paper was referred to the Committee to which that part of the Prudential Com-

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mittee's Report relating to the Sandwich Islands was also referred, and Judge Strong, in behalf of that Committee, subsequently presented the following report, which was adopted by the Board: —

The Committee to which was referred so much of the Report of the Prudential Committee as relates to the missions to the Hawaiian Islands and to Micronesia; together with the paper submitted by Dr. Anderson, on behalf of the Prudential Committee, respecting the statements of members and supporters of the Reformed Catholic Mission concerning the American Mission at the Sandwich Islands, respectfully submit the following report: —

We have read with great interest all that the Prudential Committee say respecting the Mission to the Hawaiian Islands, and the Mission to Micronesia, and we recommend that this portion of their report be approved, and published in the next Annual Report of the Board.

Notwithstanding the marvelous results of missionary labor in the Sandwich Islands, of which there is most convincing evidence in the present condition of our mission churches, there is much in the action of the "Reformed Catholic Mission" to awaken the solicitude of all the friends of a pure Christianity, and to call for the continued watchful care of the Board. Not to mention the unprecedented discourtesy of any interference, by a body of men calling themselves Christians, with the operations of the Board, in a field of which it has so long held prior and unchallenged possession, and where, through its agency, such glorious resuls have been secured, it is most manifest that the interference of the Reformed Catholic Mission bodes only evil to the native population. Beginning with untruthful pretences, justifying itself by statements that have no foundation in fact, it is not surprising that systematic measures seem to have been adopted to undermine the influence and obliterate the teachings of those who have led the natives up from Paganism to Christian civilization. It is with painful regret that we observe the efforts in progress to pervert the education of the young, and to disseminate doctrines the inevitable tendency of which is to produce a low condition of morals.

Yet in this hour of trial, it is cheering to know that native Christians are alive to the dangers by which they are environed. The Hawaiian Evangelical Association appears to be doing its work well, struggling nobly to maintain the cause of a sound and healthful system of education, and a pure and vital Christianity. In these efforts they deserve, as they will doubtless receive, the efficient assistance of the Board. Manifestly it is no time to withdraw missionaries sent from this country. The existing state of things would seem rather to justify affording all the assistance possible to the native pastors, and to the department of education.

We notice with pleasure the gratifying increase in the benevolence of the native Christians, alike in building and sustaining their own churches, and in prosecuting their missions to the Micronesian and Marquesas Islands.

Of the Mission to Micronesia, it is impossible to speak without devout gratitude to God. The efficiency and fidelity with which Hawaiian Missionaries have labored in these remote and lonely fields, and the success which God has given to their labor, call for songs of praise. It cannot be doubted that this mission has a most beneficial influence upon the Hawaiian churches at home. And what it has accomplished already must thrill with pleasure multitudes of Sabbath-schools in this country. With this mission, those schools are more closely connected than they are with any other. They built the first *Morning Star* for its convenience, and now they have furnished funds to build a second, still further to carry on the work so gloriously begun. It is a noble contribution they have made, one which they will not be likely to forget, and one which we trust will prove a rich blessing to the givers.

Of the defamatory statements made by the members and supporters of the Reformed Catholic Mission, concerning the American Mission to the Sandwich Islands, — statements which have been referred to this Committee, — it is painful to speak. That the statements are defamatory, is attested by a weight of evidence perfectly overwhelming. To them all, the "Vindication and Appeal," prepared by the Rev. Mr. Ellis, and published in London during the present year, is an unanswerable reply. It is difficult to conceive how men can justify to their own consciences such declarations as appear to have been made publicly by Bishop Staley and others, if the Ninth Commandment has any place in the Bible. They should be met by an indignant denial. It would be as idle to adduce evidence to disprove them, as it would be to collect witnesses to prove that Christianity has a foothold in America.

DR. ANDERSON DECLINES REELECTION.

The following communication from the senior Secretary of the Board, declining a re-election, was read on Wednesday afternoon: —

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To the Rev. Mark Hopkins, D. D., *President of the American Board of Commissioners for Foreign Missions.*

Reverend and dear Sir, — At the age of three-score-and-ten, and after a service of more than forty years, it seems proper for me to decline a reëlection as one of the Corresponding Secretaries of the American Board. It was intimated, at the last annual meeting, that I proposed doing this, which was the reason why an additional Secretary was then chosen. My subsequent very intimate relations with him have not a little strengthened my confidence that the step I am now taking is under the divine guidance, and will be followed with the divine blessing.

Early in 1822, during my senior year at the Andover Seminary, I was called to supply the place of Mr. Evarts, the Corresponding Secretary, while he made a visit to the Indian missions, and thus I became connected for a time with the correspondence of the Board. My permanent connection dates from the autumn of that year, — first, as assistant to Mr. Evarts, then, as Assistant-Secretary. In the year 1832, the Board appointed three coördinate Secretaries, and the foreign correspondence was assigned to me.

Since then, for thirty-four years, I have had the entire charge of that department. As my duties for the ten preceding years had been substantially of the same nature, my foreign correspondence in behalf of the Board extends over a period of forty-four years.

Remembering how slender were my prospects of life on entering the service of the Board, I wonder at being spared so long. My years have all been, of necessity, years of incessant toil, with but little time for social intercourse, or for relaxation even in the heat of summer; and I may add, with a salary that admitted of but few indulgences. The salary was, however, as much as we thought it expedient for a Secretary of the Board to receive.

Looking back from the close of a protracted official life, it seems natural to speak, though it must be with great brevity, of the work in which I have been employed, and in which I have, at different times, been associated with eight Secretaries, three Treasurers, and thirty-one members of the Prudential Committee.

Forty-four years constitute a large portion of the life of the Board. At the beginning of this period, its oldest mission had been established but eight years, and it had then only seven missions. Its ordained missionaries were twenty-four. It had thirty-four corporate members, of whom the only survivors are the venerable Presidents Day and Allen. Its honorary members were twenty-three. Eighteen members, two of them honorary, constituted the annual meeting in 1822. The receipts of that year were $61,000, and it is remarkable that there was then a balance in the treasury of $34,000.

I find that every missionary of the Board now in the field, excepting Mr. and Mrs. Spaulding of Ceylon, Mr. and Mrs. Thurston of the Sandwich Islands, and Messrs. Kingsbury and Byington of the Choctaw mission, went forth during my connection with it. The whole number, since my connection with the Board, exceeds twelve hundred, and more than eight hundred of these went either to form or to strengthen missions beyond the seas. More than four hundred were ordained missionaries. The seven missions have increased to twenty, embracing a hundred stations, and two hundred and forty out-stations, occupied by native helpers. The native ministry is almost wholly the product of the last forty years, and now numbers more than three hundred, of whom somewhat more than sixty are pastors of churches. The churches formed have been scarcely less than two hundred, into which considerably more than sixty thousand hopeful converts have been received. The pages printed at our presses number more than a thousand millions, and these pages have been distributed in forty-two of the languages spoken in the unevangelized world.

Farther indications of progress are found in the growth of the Board, — its receipts,

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and its annual meetings. Its corporate members have increased from thirty-four to two hundred, and its honorary members (made such by the payment of $100 if laymen, and $50 if clergymen) have multiplied, till the whole number from the beginning is not less than sixteen thousand. The receipts have risen from $61,000 to $534,000 for the year ending in 1865. The annual meetings, until the year 1842, had awakened no very general interest, and were thinly attended. But a stirring report, in a leading religious newspaper, of a remarkable meeting held in Philadelphia, in 1841, aroused public attention, and since then the annual meetings of the Board have been among the most thronged of the religious gatherings in our country; though they have never aimed at popular effect, and their interest has rested mainly on the grandeur of the cause.

Looking beyond our own Board and its missions, we gladly recognize a corresponding growth in the four or five English Missionary Societies, formed prior to our own; while a score or two of kindred societies have since come into existence. The aggregate annual expenditure of these societies, including our own Board, is between four and five millions of dollars; and not a few of the grand strategic points of the heathen world are occupied by Protestant missionaries. But the great wonder of the age is, after all, in the vast openings for the Gospel, which have been made in the unevangelized world by Divine Providence. Western Asia, India, Burmah, China, with their six hundred millions of souls, were not open to the Gospel forty years ago; but they are all open now. There is, too, an immense preparation for the spiritual conquest of those countries, in the knowledge we have gained of them and their populations, in the materials made ready for our warfare, in our varied organizations, and in the skill and confidence which are so needful in the conflict. The work of Bible translation has been performed for almost the entire population of the globe; and such is the increasing reliance placed upon agencies that are purely spiritual, and upon a native ministry, that the cost of efforts needed for the world's conversion seems immensely reduced.

Never have I had stronger assurance than now of the ultimate triumph of the missionary cause. Its progress seems to me to be as certain as that of trade, or knowledge, or freedom of thought and action. With the world open to evangelical effort as it never was before, the truly evangelical churches will be less and less able to disregard the spiritually benighted nations; and all such churches will realize, more and more, that to labor for the extension of Christ's kingdom through the world is indispensable to their own spiritual prosperity.

Leaving general topics, I may be allowed to bear testimony to my beloved associates. The two senior Secretaries, with their long experience, will not fail to retain the confidence of the churches, which they now deservedly enjoy. The editing of the Missionary Herald was never in better hands. Our Treasurer brings to his office the results of a thorough training, and is prompt, laborious, and faithful in the discharge of his onerous duties. Of the Prudential Committee I am able to speak with a perfect knowledge of their habits of doing business and their proceedings, having been present at their meetings during my whole official life, and having been their clerk for more than thirty years. Punctual in attendance on their weekly meetings, and acting with calmness and deliberation, in the fear of God, and with an eye to his glory, — while there has been progress and important modifications in their views of missionary policy, — they have seldom been obliged to retrace their steps. I express the sentiments of our most intelligent missionaries, as also my own, in declaring the influence and supervision of the Committee to be of the highest importance to the order, progress, and efficiency of our widely extended operations. Our new Secretary, — now to be my successor in the Foreign Department, — assisted by such fellow-laborers, has the most cheering prospects of success. May the gracious Lord, whose long-suffering I have so much reason to acknowledge, crown him with his blessing.

It is now thirty-four years since I became a member of this Board; and in every one

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of these years, save two, — and those long since past, — we have had to lament departed associates. Scarcely less than five corporate members, on the average, have been called away by death each year for the twenty years past, and scores of the honorary members.

"Thus star by star declines,
Till all are passed away,
As morning high and higher shines,
To pure and perfect day:
Nor sink those stars in empty night,
They hide themselves in heaven's own light."

It is due to the companion of my youth, the sharer of all my joys and sorrows, that I declare my gratitude to the Lord of Missions for sparing her to me so long. It will be forty years next January; and to her life, under God, I very much owe the prolonging of my own. Of her unwearied hospitalities to missionaries and their children, and her other important services to the cause, regard for her feelings forbids my speaking in this presence.

Though relieved from my present official duties, I by no means expect, if life and health are spared, to cease laboring in this sacred cause. All my plans have reference to such labors. In connection with the facts of missions, and especially the rich and suggestive experience of our own Board and its missions, there is ample opportunity for all I wish to do. Whether I shall be able to execute my plans, is known only to Him who knoweth all things.

I should not have ventured trespassing so long on the time of the Board, except in deference to opinions I am accustomed to regard. The Board will please accept my hearty thanks for its kind consideration through so many years. I feel conscious of great imperfection in all my public services, and have little pleasure in the retrospect, except as I find in it the evidence of the abounding grace of God, and of his readiness to bless even the humblest efforts to promote his holy cause. Thankful for the privilege of spending my life in such a service, I cannot refrain from the expression of a wish, that larger numbers of our young ministers, of piety, talent, and learning, would devote themselves to the work of foreign missions. They would never have occasion to regret it. Nor can I doubt that they will make this self-consecration, at the call of the Lord Jesus Christ, who will have his gospel preached "in all the world," and "to every creature;" and who has shown, by unmistakable indications of his providence, that the time for this great and blessed work has fully come.

I am, respected and dear sir,

Most affectionately yours,

R. ANDERSON.

MISSIONARY HOUSE, BOSTON, *September* 20, 1866.

Secretary Clark read the following Minute, adopted by the Prudential Committee on the 18th of September: —

As Dr. Anderson, at the close of the present session of this Committee, is to vacate the seat which he has so long occupied as the senior Secretary of the Board, we cannot refrain from placing on record the following resolutions: —

1. *Resolved*, That while we contemplate with profound regret the withdrawal of Dr. Anderson, in accordance with his own deliberate purpose, from a post with which he has become so completely and honorably identified, we feel it to be incumbent upon us to render thanks to the God of missions, for continuing him in the service of the Board through so many years; for permitting him to conduct its correspondence — multiform and difficult as it ever has been and ever must be, — with so much success; for giving him such favor with the missionaries in their different fields of labor, and in a word, for *enabling* him to perform all the duties of his office with such wisdom, singleness of purpose, and approved fidelity.

2. *Resolved*, That it gives the members of the Committee great satisfaction to express, individually, their high esteem for his character as a Christian brother, as well as their high sense of his worth as an officer of the Board; and we shall always look back with pleasure to the many hours which we have spent with him in considering the ever varying questions that required our joint wisdom and action.

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3. *Resolved*, That we deem it of the highest importance that the Committee be permitted to avail itself in coming years of his mature judgment and large experience in the affairs of the Board, and that we therefore recommend his election at the approaching Annual Meeting as a member of the Prudential Committee.

4. *Resolved*, That inasmuch as he is better acquainted than any other person with the origin, progress, and results of the missionary work, as conducted by the Board, and also with its methods, aims, and principles, the Committee hereby express their earnest desire that he prepare for publication a history of the Board to the present time.

5. *Resolved*, That the room in the Missionary House now occupied by Dr. Clark be appropriated to the use of Dr. Anderson so long as it shall be his pleasure to occupy the same, and that he have as free access to the books and papers which belong to the Board as he has hitherto enjoyed.

Secretary Treat then spoke upon the subject in behalf of his colleagues, and Rev. S. H. Calhoun, of the Syria mission, in behalf of missionaries; Dr. Gordon Hall of Northampton, and Mr. Charles Smith, son of the late Dr. Eli Smith, of Syria, addressed Dr. Anderson in behalf of missionary children, presenting him with a large and elegant photograph album; and Dr. H. C. Thompson spoke in behalf of the Prudential Committee; the speakers severally expressing the feelings of confidence, respect and affection with which the retiring Secretary is and has ever been regarded. The letter of Dr. Anderson was then referred to the Committee on New Members and Officers, who subsequently, through their chairman, Dr. William Adams, reported the following resolutions, which were unanimously adopted: —

1. *Resolved*, That this communication be entered upon the Minutes, and that the Board accede to Dr. Anderson's request not to be reëlected a Corresponding Secretary.

2. *Resolved*, That this Board, thanking the great Head of the Church for his kindness toward them in continuing the services of Dr. Anderson for so many years, hereby return their cordial thanks to him, their late Secretary, for the fidelity with which he has discharged the duties of his office, for the zeal, skill, and sound judgment with which he has administered its affairs, often delicate and complicated, and always grave and onerous.

3. *Resolved*, That the Board in acceding to the request of Dr. Anderson, offering to him their most affectionate regards and cordial wishes for continued life and happiness, hope that they may still avail themselves of his great experience and information in their future counsels and projects; they are particularly gratified to know that they may expect from his pen a history of the missionary operations of this Board; and they may express the hope, that without much delay, the Board will take measures to collect and publish the facts relative to the obligations of letters and science, and general civilization, to the agency of Modern Christian Missions.

PROVISION BY INDIVIDUALS FOR DR. ANDERSON'S SUPPORT.

When the Board adjourned, on Wednesday afternoon, the congregation remaining in the house, Hon. Linus Child, on invitation, took the chair, and made statements in regard to the principles on which the Prudential Committee has ever acted in fixing the salaries of officers of the Board at home, as well as those of missionaries abroad, furnishing *no more* than is supposed to be needful for a strictly economical support from year to year. The result had been, in Dr. Anderson's case, that on retiring from his office in advanced age, he was without means of support. Hon. Alpheus Hardy then addressed some felicitous remarks to the retiring Secretary, and in behalf of personal friends and friends of the mission cause, in Massachusetts and Connecticut, presented him with $10,000. Oliver E. Wood, Esq. followed, making a like presentation of the same sum in behalf of friends in New York. On Friday morning the following letter from Dr. Anderson was communicated to the Board.

PITTSFIELD, *Sept.* 27, 1866.

To the President of the Board.

REVEREND AND DEAR SIR, — It was expected that I should make some response to the proceedings of yesterday afternoon; but those proceedings were so unexpected by me, so peculiar, and drew so heavily upon my feelings, that any thing like a response at the time was out of the question.

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It was of course gratifying to be assured that my services as a Secretary were appreciated. I was indeed greatly moved by the kind and generous expressions of the several speakers. At the same time, I should do injustice to my own self-estimation, and might be regarded as thinking more highly of myself than I ought to think, did I not make large abatements for the too partial judgments of my friends. I love the cause of the Lord Jesus, and have labored hard to promote it; but alas for the imperfect motives, and for the constant short-comings! If I have, on the whole, succeeded in my post of duty, it has been greatly owing to the excellence of my associates and fellow-laborers.

I believe there has been no formal report to the Board of the statements made to the members in the recess of yesterday afternoon. It is thought to be desirable, that the provision made by liberal gentlemen in Massachusetts, Connecticut, and New York, toward my future support, should go upon the Minutes of this meeting. It became known to me then, for the first time, that gentlemen in the three States just named had contributed a fund for this purpose, amounting to *twenty thousand dollars* — one half of it having been given in Massachusetts and Connecticut, and the other half in New York.

This noble gift I most thankfully accept, and hope those liberal agents of a bounteous Providence will never have cause to regret their liberality.

I believe it to be my duty to place this fund under such legal arrangements, in connection with the Prudential Committee, that, while Mrs. Anderson and myself may freely use the interest, — and also the principal so far as we deem it needful for our own comfort, — what remains at the time of our decease, will be a fund to be applied, at the discretion of the Prudential Committee, for missionary objects believed by them to be in accordance with the intention of the donors.

The generous provision thus made for the support of myself and wife for the residue of our earthly sojourn, will ensure our warmest gratitude while life lasts; but words cannot fully convey our appreciation of this kindness.

The Memorial and Addresses from the children of missionaries, touched the tenderest cord in my heart. I certainly love those children, and have great hopes as to their future usefulness. As a class, I believe they have enjoyed the smiles of Heaven beyond any other class of children, not excepting the children of pastors. It was gratifying to receive such a spontaneous testimonial of their love and confidence.

And now, having reached the close of my public life, I am thankful in the consciousness that I am on terms of the utmost amity with all good men. My future studies and labors, as they will be mainly connected with the operations of the Board, I commend to the prayers and kind consideration of its members; and am,

Dear sir, respectfully and most truly yours,

R. ANDERSON.

DEATH OF DR. WORCESTER.

Dr. William Adams, in behalf of the Committee on New Members and Officers, recommended the adoption of a minute in reference to the death of the late Recording Secretary, and it was unanimously adopted, as follows: —

Whereas, it has pleased the great Head of the Church to remove by death Samuel M. Worcester, D. D., for nineteen years the Recording Secretary of this Board, the Board would hereby record their cordial and grateful respect for the memory of their late associate — bearing a name endeared to all the friends of Christian Missions, and their obligation to him for his own long and faithful services, as a most efficient and valued officer of this Board.

CORPORATE MEMBERSHIP.

The following report of a committee appointed in 1865 was presented by Judge Strong, the Chairman: —

The Committee appointed at the last meeting of the Board, to which was referred the paper submitted by the Prudential Committee relating to the election of corporate members, together with the whole subject of electing such members, submit the following: —

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The only rules in existence respecting the election of corporate members of the Board are those which were adopted at Worcester, at the Annual Meeting of 1864, if we except the provisions of the charter. In adopting those rules, the purposes sought to be accomplished were mainly, first, protection against such an increase of membership as may endanger the efficiency and security of the Board as a body of trustees for a defined object; and, secondly, obtaining, so far as possible, from all the members, constant attendance at the meetings of the corporation. Another object was also in contemplation. It was to secure, in some degree, a fair distribution of corporate membership among the several States from which contributions come into the treasury, and among the several denominations that employ the agency of the Board in carrying on the work of Foreign Missions. The rules could not have been intended as much more than an expression of opinion respecting the proper policy to be adopted in the election of members, and respecting the duties appertaining to the trust. After all, much must be left to the wisdom of the Board at its annual meetings, and especially, to the judgment of the committees appointed from time to time to nominate candidates for membership. It seems therefore important that such committees should have time for consultation and inquiry, that they should not be unnecessarily fettered by restriction, and that they should have all the aid which a knowledge of the condition of the membership of the Board can give them. It is obvious, that if they are required to report at the meeting at which they are appointed, they can have little opportunity for inquiry, and if they make their nominations without lists of the active members before them, there must be danger of an injudicious distribution of membership. In the new rules herewith submitted, we have endeavored to provide means and opportunity for well-considered nominations. We recommend that the Committee on New Members shall be a Standing Committee, whose duty it shall be to report at the meeting of the Board next after their appointment. We recommend also, that it be made the duty of the Recording Secretary to make out, and furnish to each Committee on New Members, a complete list of the corporate members living, and of the vacancies, which may from time to time occur.

After much reflection, we have come to the conclusion that the distinction, provided for in 1864, between members that shall be considered *emeriti*, and those who shall not, is unwise. Without stating at length the reasons which have led to this conclusion, it may now suffice to say, that the practical effect of such a distinction, it is feared, will be to create an impression in the minds of many of our most valued members, that their presence at the meetings, and their advice and assistance, are no longer needed. The Board will therefore be favored with their coöperation less than heretofore it has been, and the fruits of their experience will be partially lost. Such was manifestly not the intention of the Board when the rules of 1864 were adopted. It has been one of the delights of our annual meetings in the past, and our great element of safety and power, that so many veterans in the mission work manifest their continued interest by their presence, and give to the cause the benefit of their matured counsels. Moreover, it is believed our veteran brethren ask for no relief. It is not for us to remind them that they are setting suns. It cannot be agreeable to them that they be placed upon a "retired list," and the attempt thus to place them would in some cases give rise to wounded feeling. In the new rules which we recommend, we have therefore left out so much of the rules of 1864 as directs a classification of members into active and *emeriti*.

The eighth rule adopted in 1864, requires that "any member absent from three successive meetings, without rendering an excuse which shall be received as satisfactory, shall be requested to resign his trust, that the vacancy created by his continued absence may be filled." We think this rule should not be continued. There are, as suggested in the paper presented by the Prudential Committee, difficulties attending its execution. The satisfactoriness of excuses can, of course, be triable only by the Board itself, and generally the trial must be *ex parte*. Strange would it be, if such a trial did not sometimes result in awakening a sense of wrong, if not in producing alienation among brethren. There may be excuses which cannot be fully stated. And such a rule is not necessary. Hitherto it has been found safe to rely upon the conscience of the members, and upon their love of the cause of missions. The Board has not been embarrassed by the small attendance of those who have been elected, nor have those who failed to attend manifested dissatisfaction with what has been done. In a voluntary association, such as this is, it ought to be presumed that members need nothing more than to be reminded of their duty. Nothing more has been found necessary, and in our opinion, what has worked well in the past may be relied upon in the future.

It is impossible to establish any binding regulation limiting the number of members. Any rule adopted can be but the expression of opinion, not obligatory at any future meeting. As such, however, it may be well to preserve the rule adopted in 1864, which declared that the number of active members shall not exceed one hundred and fifty. Experience has shown that number to be quite as large as comports with the efficient action of the Board. If it be asked, how is it to be determined whether there is a deficiency in that number of active members, it may be answered, that the Standing Committees to make nominations are competent to ascertain, aided, as it is proposed they shall be, by the Recording Secretary. Whether a member is considered *active* or not, as we have

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already advanced, should not be made dependent upon his age, or upon the number of times he has attended annual meetings.

As instructed by the resolution under which this Committee was appointed, we present herewith a schedule of distribution of membership in the different States, proportioned to the past contributions to the treasury, but we do not recommend its adoption, nor indeed the adoption of any schedule. Constituted as it is proposed the Committees on New Members hereafter shall be, having time for consultation and inquiry, it appears plain that it will prove wise to leave them untrammelled by any fixed rule of distribution, announcing only a principle which it ought to be presumed they will respect. A definite apportionment would be attended with many inconveniences, and might deprive the Board of the services of some whose active coöperation it is most desirable to secure. The following is the schedule.

While it shall not be deemed imperative upon the Committee on New Members to adhere strictly to the proportions hereinafter stated, yet it is deemed expedient, for the present, that the Congregational members be to the Presbyterian about as two to one, and that the number apportioned to the several States be about as follows: Maine, 5; New Hampshire, 5; Vermont, 6; Massachusetts, 34; Rhode Island, 3; Connecticut, 15; New York, 30; New Jersey, 5; Pennsylvania, 8; Delaware, 1; District of Columbia, 1; Ohio, 11; Indiana, 4; Illinois, 9; Michigan, 4; Wisconsin, 3; Iowa, 2; Minnesota, 1; Missouri, 2; California, 1. — Total, 150.

For simplicity and convenience, the Committee have combined the rules heretofore adopted, so far as it is proposed that they be retained, with the others now suggested; and they recommend that hereafter the following be the rules of the Board concerning the election of members of the corporation, and that the rules heretofore adopted be rescinded: —

PREAMBLE.

According to the Charter, members can be elected into this Corporation only by ballot at an annual meeting.

According to the Charter, the number of lay members must always be not less than one third of the whole number; and, also, the number of clergymen must always be not less than one third of the whole number.

Whereas membership in this Corporation is not an honor merely, to be conferred on men distinguished by position, by learning and genius, or by civil and ecclesiastical influence, but is a trust which cannot be discharged without labor and sacrifice, therefore every man elected to membership, if he accept and retain the trust, shall be considered as pledged to perform its duties, and especially to be a constant attendant at the meetings of the Board for business, whenever such attendance is reasonably practicable. And it is to be expected that absentees will send to the Recording Secretary letters giving the reasons for their absence.

RULES.

1. The active members of the Corporation shall not exceed one hundred and fifty in number; and no election of new members shall be held except for the purpose of supplying deficiencies in that number.

2. In supplying deficiencies, or filling vacancies, regard shall be had to a distribution of members among the several States, in some proportion to the contributions from the States, and also among the several Christian bodies, or denominations, coöperating in foreign missions through the agency of this Board, in some proportion to the contributions known to have been made by friends of missions in those various denominations.

3. At each annual meeting, a Committee of seven, on New Members, shall be appointed by the President, whose duty it shall be to recommend to the meeting next ensuing the names of persons deemed suitable for election as corporate members.

4. It shall be the duty of the Recording Secretary of the Board to prepare a complete list of its corporate members, giving their address, and arranging the names according to the States in which the members reside. And it shall be his duty to note on said list such changes as may occur from time to time, by reason of death or resignation; make transfers in case of removals from one State to another; and add the names of members hereafter chosen, with their address, and the names of the States in which they reside. This list shall be accessible at each annual meeting, in a condition to show readily and conveniently how the members of the Board are distributed, and what changes have occurred since the next previous meeting. It shall also be the duty of the Recording Secretary, immediately after the appointment of Committees on New Members, to notify the appointees of their appointment, and to furnish each with a copy of the list herein described.

This report was accepted, the rules recommended were adopted by the Board, and the following persons, in accordance with Rule 3, were appointed the Committee on New Members, viz.: Judge Strong, Hon. Linus Child, John Kingsbury, Esq., Dr. George E. Adams, O. E. Wood, Esq., T. P. Handy, Esq., and Dr. S. C. Bartlett.

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CONTRIBUTIONS BY MISSIONS TO SCIENCE.

In connection with suggestions and a proposition presented by A. B. Ely, Esq., Dr. Sweetser, in behalf of the Business Committee, reported the following resolutions, which were adopted: —

1. *Resolved*, That the contributions of the missionaries of this Board to the cause of Science, especially in the departments of Philology, Geography and Archæology, are deserving of special attention in any History of the Board which may be written, and that a just and comprehensive view of what has been accomplished would furnish a happy illustration of the beneficent result of missions.

2. *Resolved*, That in connection with an offer of $500 already made by Alfred B. Ely, Esq., to be given to Dr. Anderson or some one else, toward defraying the expense of writing such a history, it is eminently desirable that liberal-minded individuals be encouraged to increase that sum, to an amount which would be an adequate remuneration for the literary labor, so that the avails of the work, according to the suggestion of the donor, should accrue to the treasury of the Board.

RESOLUTIONS RESPECTING NATIONAL AFFAIRS.

Dr. Sweetser also, in behalf of the same Committee, reported the following resolutions, which were adopted: —

1. *Resolved*, That in view of the former distinct utterances of this Board in relation to human freedom, the rights and duties of man, and the integrity of our nation, and in view of the severe trials and immense sacrifices of the American people, as well as the imminent perils of the American nation, growing out of the late rebellion, we deem it more than ever incumbent on the members of this Board and the friends of Christian missions, earnestly to pray that God will so overrule all events, and influences resulting therefrom, as to promote the purity of the nation, and establish its reputation for integrity; thus placing our nation in the foreground of this advancing age of civilization, and bringing her example to bear upon all the nations of the earth, in the consummation of the glorious purposes of the kingdom of our Lord Jesus Christ, in which all peoples and tribes and tongues shall be brought to fear God and work righteousness.

2. *Resolved*, That we shall hail with devout thanksgiving to God the approach of the time when our missionaries abroad shall be able to refer the heathen mind back to the land from whence they came, as a beautiful example of the power of that gospel which they preach to change the hearts of men, and to transform nations into spheres of purity, harmony and happiness, into mountains of holiness, and habitations of our glorious Sovereign, the one only true and everliving God.

3. *Resolved*, That in view of the providences of God, which have laid upon this generation the duty of instructing the descendants of the African race in this country, this Board heartily encourage all wise and benevolent endeavors to extend the benefits of education to the Freedmen, and especially the establishment of means of extending to them the benefits of Collegiate and Theological training, as the reliable agency for providing them with competent teachers and preachers of the gospel, and of preparing them to engage in the evangelization of the African continent, — a work to which our best sentiments earnestly incline us, and one which, under the present mode of operation, is and must be slow and discouraging.

AMENDMENT OF THE CHARTER.

The Board voted to accept an Act passed by the Legislature of Massachusetts, and approved by the Governor, April 25, 1866, amending the Charter of the Board, so as to authorize the Treasurer, under direction of the Prudential Committee, to sign contracts and deeds.

ABSENT MEMBERS.

Letters of apology for absence from the meeting were received from the following Corporate Members, viz.: Dr. Enoch Pond, Amos D. Lockwood, Esq., Dr. Asa D. Smith, Dr. Barstow, Dr. E. A. Park, Hon. Thomas W. Williams, Hon. William F. Allen, Dr. D. Willers, Dr. George A. Lyon, J. W. Weir, Esq., Dr. J. C. Smith, Dr. W. S. Curtis, Dr. S. C. Bartlett, and Dr. H. A. Nelson.

Letters were also received from several members tendering their resignation as Corporate Members, which were referred to the Committee on New Members, appointed under the newly adopted rules.

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NEW MEMBERS AND OFFICERS.

A Committee on New Members and Officers was appointed at an early stage of the meeting, consisting of Dr. William Adams, Dr. Wolcott, O. E. Wood, Esq., Dr. Kitchell, Frederick Starr, Esq., Charles Mills, Esq., and Louis Chapin, Esq.

They reported, recommending that Rev. John O. Means, of Roxbury, Massachusetts, be elected a corporate member, and he was so elected.

For Officers of the Board, the Committee recommended the following persons, and they were elected for the year: —

MARK HOPKINS, D. D., LL. D., *President.*
Hon. WILLIAM E. DODGE, *Vice-President.*
CHARLES STODDARD, Esq.,
NEHEMIAH ADAMS, D. D.,
AUGUSTUS C. THOMPSON, D. D.,
Hon. WILLIAM T. EUSTIS,
WALTER S. GRIFFITH, Esq.,
Hon. ALPHEUS HARDY,
Hon. LINUS CHILD,
Rev. ALBERT BARNES,
ROBERT R. BOOTH, D. D.,
ABNER KINGMAN, Esq.,
JAMES M. GORDON, Esq.,
RUFUS ANDERSON, D. D.,
Prudential Committee.
Rev. SELAH B. TREAT,
GEORGE W. WOOD, D. D.,
NATHANIEL G. CLARK, D. D.,
Corresponding Secretaries.
Rev. JOHN O. MEANS,
Recording Secretary.
LANGDON S. WARD, Esq., *Treasurer.*
MOSES L. HALE, Esq., } *Auditors.*
Hon. SAMUEL H. WALLEY, }

ANNUAL MEETINGS.

Dr. Sweetser, a member of the committee appointed in 1864, and continued last year, to consider the subject of arrangements for the annual meetings of the Board, stated that they were not prepared to report, and recommended that the committee be continued, and that two persons be added to fill vacancies. The committee was continued accordingly, and Dr. C. Blodgett and Dr. S. G. Buckingham were appointed members of it.

PLACE AND PREACHER FOR NEXT MEETING.

Dr. Walter Clarke, Walter S. Griffith, Esq., Dr. E. W. Hooker, Dr. J. W. Chickering, Rev. James A. Smith, Rev. G. R. H. Shumway, and John M. Pinkerton, Esq., were appointed a Committee on the Place and Preacher for the next annual meeting of the Board. They reported, recommending that the city of Buffalo, N. Y., be the place, Rev. Joseph P. Thompson, D. D., of New York City, the preacher, and Rev. Henry Nelson, D. D., of St. Louis, his alternate. The report was adopted, and the following persons were chosen a Committee of Arrangements for the meeting, with power to add to their number, viz., Dr. Clarke, Dr. Heacock, Rev. J. F. Bingham, Rev. P. G. Cook, Thomas Farnham, Esq., Silas Kingsbury, Esq., Jason Sexton, Esq., Horace Stillman, Esq., Seth Clark, Esq., Edward Bristol, Esq., Horace Parmelee, Esq., and M. L. Comstock, Esq.

RESOLUTIONS OF THANKS.

The following resolutions, reported by the Business Committee, were passed unanimously: —

Resolved, That the thanks of the Board be tendered to Rev. Dr. Hickok for his sermon, and that he be requested to furnish a copy of the same for publication.

Resolved, That we present our respectful and cordial thanks to the several families of the different churches and religious denominations in Pittsfield, and the neighboring towns, for the ample, generous, and unwearied hospitality with which they have accommodated the Board and its numerous friends, during its session in this place. And, also, to the Committee of Arrangements, and to all who have aided them, for the ample arrangements made for this meeting.

Resolved, That the thanks of the Board be presented to the choir for the aid they

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have rendered, and to the two Congregational Churches and the Methodist and the Baptist Churches of Pittsfield, for the use of their houses of worship, for various services and meetings connected with this anniversary.

LETTER FROM DR. ALLEN.

On Friday morning the following letter was read, from Dr. William Allen, and it was voted that it be entered on the minutes: —

"My dear Brethren, — I bid you farewell, but assured that, through the grace and mercy of Jesus of Nazareth, we shall meet again in a still more joyful assembly above.

"As I now leave you, being the oldest member of this company, I will venture to leave with you, as the valedictory prayer of 'the old and gray headed' for you all, the prayer of Paul for his Hebrew brethren: — 'Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work, to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory forever and ever. Amen.'

"WILLIAM ALLEN.

"Pittsfield, *September* 28th, 1866."

RELIGIOUS SERVICES.

As usual, in connection with the meetings of the Board, much time was given to devotional services, and to addresses of a strictly religious character. At the opening of the first session of the business meetings on each day, the assembly united in prayer, led, successively, by Dr. E. W. Hooker, Dr. Cox, Dr. Linsley, and Dr. Shepard; and on some occasions the progress of business was interrupted that the Board might unite in supplication, thanksgiving, or songs of praise. Morning prayer-meetings, on Wednesday and Thursday, at the South Congregational and the Fenn Street Methodist churches, were of much interest and fully attended. The missionaries and the children of missionaries present, held several meetings by themselves, or with their immediate relatives and friends; and meetings specially for addresses were held in different churches, on Wednesday and Thursday evenings.

The sermon, on Tuesday evening, by President Hickok, of Union College, from Philippians ii. 10, 11, — "That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father," — was a very able presentation of important and impressive truth respecting the type of piety which it should be the aim of Christian missions to extend and render universal among men. The discourse was listened to with great interest by a very large assembly. In the devotional services of the occasion, Dr. Hickok was assisted by Dr. Eddy of Northampton.

The Sacrament of the Lord's Supper was administered on Thursday afternoon to between two and three thousand people, probably, at the First and the South Congregational and the Fenn Street Methodist churches. At the First Church Dr. Hopkins presided, assisted by Dr. Campbell and Dr. N. Adams; at the South Church, Dr. Daggett, assisted by Drs. Canfield and King; and at the Methodist Church, Dr. Sweetser, assisted by Dr. Hawes and Dr. Walter Clarke.

The closing meeting on Friday morning was one of deep interest. Feeling addresses were delivered by Rev. Hiram Brigham, Jr., of the Micronesia Mission, Rev. George F. Herrick, of Constantinople, Hon. William E. Dodge, and Rev. S. H. Calhoun, of Syria. Dr. Hopkins, in fitting terms, presented the thanks of the Board to the people of Pittsfield, including also many in neighboring towns, for their unmeasured hospitality in providing for the thousands who had come from abroad to attend the meeting; Dr. Todd responded in behalf of the people, in a feeling and happy manner; the parting hymn, —

"Blest be the tie that binds,"

was sung by the great congregation, and Dr. Todd offered a closing prayer and pronounced the benediction.

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ADJOURNMENT.

The Board adjourned to meet at Buffalo, N. Y., on the first Tuesday of October, 1867, at three o'clock, P. M.

REMARKS.

Thus closed another delightful meeting of the Board. Few of its annual gatherings have been of greater interest. The number of Corporate Members present was 93, and the number of male Honorary Members, whose names were handed to the Secretary, 447. The number of persons from abroad, accommodated in Pittsfield and some neighboring towns, was probably more than 3,000. Of course the ability of such a place to entertain was largely called upon, and very nobly was the call responded to. The place, in itself and its surroundings, is a delightful one, and the weather, with the exception of Wednesday, was pleasant, so that outward circumstances were propitious. Deep interest gathered around the retirement of Dr. Anderson from a post which he had so long and so honorably filled; and if more was said on the subject than was in keeping with good taste or Christian humility, some allowance must be made for the excitement of such an occasion. The meeting was made memorable also by the consideration of important principles, and the full presentation, which seemed to be now demanded, of some unpleasant facts, connected with the subject of interference by one society or denomination of Christians with the missionary operations of another.

The appeals, which have now become so many and so urgent, from the various missions, for reinforcement, furnished another marked feature of the occasion. The facts presented and the addresses made upon this subject, it is believed, can hardly fail to have effect, and to lead to some degree at least of new consecration to the great work for Christ among the heathen. The session of Wednesday evening, mainly devoted to a consideration of this subject, was one of impressiveness rarely surpassed. Of this annual meeting, as a whole, a writer in the "Congregationalist" says: "There was an accumulating sense of strength and majesty, as the meeting went on from day to day, up to its close. The very atmosphere of the place seemed to be surcharged with Christian emotion. Great thoughts were easily conceived and easily uttered. The mind of the speakers was upborne, so that mere artifice and rhetoric ceased, and high, commanding thought came forth spontaneously and naturally. And we can truly say, that in all our varied experience, we have never yet found a stand-point where we gain so grand an impression of the intellectual strength and moral greatness of this nation, as when we look from such a post of observation as is afforded by one of these great meetings of the American Board."

LETTERS FROM THE MISSIONS.

Zulu Mission.

(South-Eastern Africa, near Port Natal.)

LETTER FROM MR. GROUT, *June* 28, 1866.

THIS letter will be found to present a cheering view of the enterprise exhibited by the native Christians in conducting their "Home Mission," the character and success of one of the native missionaries, and the prospects of the mission seminary, for raising up native laborers. It was written at Amanzimtote, where the seminary is located.

Meeting of the Native Christians — Home Mission. "I am at this place to attend the Annual Meeting of the 'believers' in this mission. You will remember that the meeting was originally got up to commemorate the arrival of our missionaries in this country, and that the Native Home Mission is one of the fruits of the meeting, and consequently we may

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say this is the annual meeting of our Home Board, — where its report is rendered, its funds for the coming year are raised, and speeches are made to supply fuel for the interests of the cause. Indeed, the objects of the Home Mission are now the main things of the meeting. By some mistake in giving the notices, we had but one of the native missionaries present this year, and two or three of the stations were not represented, as we suppose, for the same reason.

Raising Funds. "The salaries paid to the missionaries are thirty-six pounds sterling each, and it is, this year, so difficult to raise money, that we feared difficulty in making it out; for it does not come in small monthly or occasional sums, nor at all from the legacies of the dying rich, neither is it allowed to be paid when convenient, but it must all be paid down in advance, — the sum for the entire year. They say their men must have their support, and be sure of it. Getting the money was hard, as we feared, but all were told that the meeting would not be adjourned till it was received. A few, however, had not the cash, and were unable to secure it, but they gave their pledge to make it out in a month, and a committee was appointed to call, at the end of that time, on those who had failed to bring in their contributions, and thus the entire sum was provided for by those present.

Addresses. "We had a large and interesting collection of people. We commenced on Thursday, the 21st, and closed, after a morning prayer-meeting and reunion, on Monday morning. The addresses were chiefly by natives, though Messrs. Rood, Ireland, Bridgman, and myself were present, and I must say we have had several interesting, animating, and edifying speeches. Our people are men, Christian men, and they have hold of their mission work with both hands. Some, as at home, would shirk out of it if left to themselves; but they have leaders that are pillars, men who feel themselves pledged to see that the means are provided and the work carried on; and such as would not work without leading-strings are brought and put and held in their places.

Umbiyana and his Station. "Umbiyana, the missionary at Inhlimbiti, was present in his black coat and white neck-tie, — very modest, unassuming, sufficiently retiring, — but all his points, in report and speech-making, were telling. He has a church of ten members, and six others are expecting soon to become members. All his report was hopeful and promising. He noticed the want of a chapel, and all thought him and his place worthy of it; and we hope yet to get money enough, over and above the salaries, to purchase all that we must buy in getting up the building. Umbiyana is the kind of man that contrives to get the work done himself, so I think you will soon hear of a chapel at the Inhlimbiti station.

Topics of Interest. "Two topics added much to the interest of the meeting, as calling for sympathy and prayer. The first was the Basutus, who have had their missionaries [French] forcibly taken from them, the missionaries being in a destitute and pitiable condition. And then, secondly, while we were together, a letter came to us from Mr. Brown, of Japan, calling on missionaries and people to pray that the obstacles may be removed out of the way of the Lord's work in Japan. Thus are our people gradually being prepared and enabled to join in the universal petition, 'Thy kingdom come.'

The Mission Seminary. "I have said I came here to attend this meeting. I may add, that being one of the trustees of the Amanzimtote College, I am also looking to the working and the interests of that institution, and I am most happy to be able to say that I find it quite all I could have anticipated. The discipline and studies are most systematic, and my investigations have shown, that whatever the students go over is indelibly fixed on the mind, where and so that it can all be available when required. The students have some exercise in English, and they are gradually getting hold of some English words and English ideas, but the Zulu

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is the medium of instruction, and will continue to be. I believe if our senior Secretary could step in, and either examine the students or sit for a week silently witnessing the entire routine of study and recitation, he would see nothing in particular to object to in reference to the points which, for a few years past, have been agitated on the question of education. All things prospering, Mr. Ireland will, in a few years, graduate some efficient helpers for our work."

ESIDUMBINI.

(About 40 miles W. of N. from Port Natal.)

LETTER FROM MR. TYLER, *June* 14, 1866.

THE first part of this letter has reference to the same native missionary spoken of by Mr. Grout, and his station, and will serve to increase the interest in him awakened by that letter, and, previously, by Mr. Tyler's account of his ordination, published in April last. What is said of the visit to another place, also, and of the readiness, and more than readiness, of the chief there to receive a teacher for his people, is very gratifying.

Visit to Umbiyana. "Having recently returned from a visit to Umbiyana, the native missionary in the Inhlimbiti valley, I am happy to report my impressions of his labors and success since I was last there. The little church of ten members, organized by Mr. Abraham and myself, in November, 1865, (an account of which appeared in the Herald for April,) has apparently grown in wisdom and strength. Seven other individuals, chiefly young men, have separated from their heathen friends, six of whom are desirous of becoming connected with the church. Mr. Abraham and myself are anticipating the privilege of going again to this infant station to examine these candidates for baptism, and to commemorate the Saviour's dying love with Umbiyana and his little flock.

An Interesting Sabbath. "It was an interesting Sabbath that I spent with this native missionary. The same chief who was present at the organization of the church, and who has proved a true friend to the missionary, sat by my side, under the verandah of the dwelling, while his people, about sixty in number, sat on the ground before us. The attention they all gave to the sermon was gratifying. The young converts, particularly, seemed pleased to hear the words of encouragement and hope addressed to them, and the native missionary himself appeared happy and grateful, which was manifest not only in his countenance, but in the prayer with which he closed our exercises. After the people were dismissed, I held a long conversation with him, and was pleased to notice that his faith and hope in his good work are increasing.

"The upright houses which are being erected on his station, contrasting pleasantly with the low and uncomfortable huts of the heathen, and every new listener or inquirer after knowledge, as well as the continued Christian walk of his church-members, cannot fail to increase this faith and hope.

A Bell Wanted. "One thing I noticed which I will not fail to mention, *i. e.*, the difficulty Umbiyana has in collecting his people for worship *without a bell.* It seemed so great an inconvenience that I resolved to make an appeal in his behalf in my next letter to you. A bell weighing about sixty pounds could be distinctly heard by the inhabitants of most of the contiguous kraals, and I have no doubt it would prove a means of grace, calling the heathen from their beer-drinks and dances to the place where they would hear of Jesus' love and the way of salvation. These believers are poor, and it will be long ere they are able to do more than provide for their own wants; but as soon as they are at all able, we shall urge them to build a house of worship, which they much need.

"Will not some kind friend or friends of the Zulus make this infant station a present of this needed *bell?* In strong hope that this will be the case, I have loaned Umbiyana a dinner-bell,—sent to me by my friends sixteen years ago.—

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telling him that I trust it will soon be replaced by one more suitable.

"I left the station thankful for what I had seen, and more than ever convinced of the importance of establishing native missionaries among their countrymen. No white missionary among the Zulus has, to my knowledge, been so successful within so short a time; and if men of like stamp were scattered about among the heathen, we might anticipate great and blessed results.

Visit to a Chief — He desires a Missionary. "The day after my pleasant visit to Umbiyana, I went, in company with Mr. Abraham, to see Umusi, the chief of the Amaqwabi tribe, occupying the Umvoti valley, inland from Mr. Grout's station about twenty miles, and midway between Mr. Abraham's and my own. Our principal object in visiting this chief was to obtain permission to locate a native missionary among his people. The reception we met with was more favorable than we had anticipated. When we made known to him our desire to send him a teacher, his face brightened with pleasure, and he assured us that he would be glad to have one, and would do all in his power to make him happy. This chief, somewhat noted in Natal, was taught when a boy by the lamented Dr. Adams, and he always alludes to the labors of that good missionary in the highest terms. He intimated to us, that though he had not concluded to become a Christian himself, he remembered the instructions of his youth, and would place no barrier in the way of his people's becoming evangelized.

"Mr. Grout hopes to find among his church members an able and judicious man to occupy this place. For many years we have regarded the field as a most inviting one. There is hardly another place in Natal where, within so small a circle, so many large kraals can be found; and a missionary may there obtain a very desirable building place, near the chief, and in a central position. We returned to Mr. Abraham's abode, thankful that God had thus favorably opened the way for the entrance of his gospel among a people who have never had a missionary settled among them.

Visit from the Chief. "The next day, on my way to Mr. Grout's station with my family, this chief came out to pay his respects to Mrs. Tyler, and to show his friendly feeling. He was well dressed in European fashion, rode on horseback, with one of his sons, was accompanied by his favorite wife, two candidates for the marriage relation, and quite a retinue of servants, bearing dishes filled with various kinds of native food. Mrs. Tyler asked him for one of his daughters, that she might teach her to read, sew, &c.; but he said, 'Oh, no, not the *girls;* but you may have one of my *boys*, if you like.' So it is, from the highest to the lowest, the heathen are unwilling to have their *daughters* elevated. To enlighten the female is to unfit her for the heathen market; hence she must continue to groan under the burdens heathenism imposes. Thank God, the gospel is soon to be preached in this dark region, and both sexes will come under its elevating influences."

MAPUMULU.

(About 55 miles North of Port Natal.)

LETTER FROM MR. ABRAHAM, *May*, 1866.

GIVING some report of his station for the year, Mr. Abraham is called to state, "for the first time," that one member of the church has fallen away. The remaining eleven members, he hopes, are growing Christians, though not yet all that could be wished in Christian character. Children from the heathen kraals around the station attend the school to some extent, but "very irregularly," the parents, when not actually opposed, being very indifferent. Facts of some interest are stated respecting

A Pagan Chief. "Eighteen or twenty years ago I read a letter in the Missionary Herald, from Mr. A. Grout, containing a request for a missionary, from the chief Umkonto, who was very anxious to have one located among his people. He promised to build a house for the missionary, and provide meat for his family by hunting, if he would bring out a gun with him. It was probably in consequence of this

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request that I was located at this place. This chief has always been on the most friendly terms with us, but some four years ago he became alarmed and fled into the Zulu country. A few months since he returned, and is now living at his old place, where I first met him, nearly seventeen years ago. On his return he called to see me, with several of his headmen. He requested me to go with him to the chapel, and when there, he asked me to pray, on the occasion of his safe return from Zulu land. I had not anticipated such a request from a heathen; but though he is not a Christian himself, several of his children are the professed disciples of Jesus. A few weeks since he asked me to let him have a spelling-book, that he might learn to read. I fear, however, that his mind is too much engrossed with the world to make much progress in learning."

The Inhlimbiti Field. Mr. Abraham refers, as do Messrs. Grout and Tyler, to the native mission station at Inhlimbiti, and says: "There are now at that station five Christian families. Including the converts, there are about twenty-five living on the station who receive daily instruction in reading. The wilderness is already beginning to bud, and we trust that ere long it will blossom as the rose. Let us praise the Lord for what he has done. Umbiyana is very much liked by the chief and his people. Still, they are prejudiced against Christianity, so much so, that they now refuse to send their children to school. But this prejudice will wear away as the people become better informed. They fear their children will become Christians if they attend the school."

Mr. Abraham also states, that some of the young converts at Inhlimbiti have met with strong opposition from their friends.

MONTHLY SUMMARY.

HOME PROCEEDINGS.

THOUGH this number of the Herald contains sixteen extra pages, so much space is occupied by the account of the Annual Meeting of the Board, and documents presented there, that little room is left for other matter. Letters of interest from several of our own missions are ready for the press, but their publication, as well as that of statements respecting the operations of some other societies, also ready, must be deferred.

Launch of the "Morning Star." The children's missionary vessel, the new *Morning Star*, was launched at East Boston on the forenoon of Saturday, September 22. The occasion was one of great interest to perhaps three thousand persons, largely children and youth, who crowded the deck of the vessel and the adjacent wharves and shore. The weather was delightful, but the fresh breeze from the north was somewhat too strong for purposes of outdoor speaking, and the remarks of those who took part in the services could be heard by but a small part of the assembly.

Mr. Treat, Home Secretary of the American Board, introduced the service at 10 o'clock, stating that the vessel (for building which the children were asked to contribute on the last of May) was now ready to be put upon the sea, and reading passages of Scripture. The Treasurer of the Board then made a statement to the young stockholders, saying that contributions had already been sent in from about 2,000 Sabbath-schools; more than $25,000 had been received; over 150,000 certificates of stock had been taken, and 50,000 copies of the little book, the history of the first *Morning Star;* and stockholders were to be found in Europe, Asia, Africa, and the islands of the sea, as well as in the United States. A library, a valuable compass, and several flags had been given, and an organ, which would be placed in the cabin, to cheer the missionaries when on the deep. (A large and beautiful Bible for the cabin has been received since, from a Sabbath-school in New York city.)

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Hon. Alpheus Hardy, chairman of the committee on the *Morning Star*, appointed by the Prudential Committee of the Board, then addressed the stockholders, and Mr. B. F. Whittemore, superintendent of the Sabbath-school at West Newton, Mass., (the "banner school" of the State, having contributed more than any other for the vessel) responded, making over the *Morning Star* to the Prudential Committee, "in trust for the purposes for which it had been built, and for no other."

A prayer of consecration was then offered by Dr. Clark, Secretary of the Board, after which Dr. Anderson formally designated Rev. Hiram Bingham, Jr., (who went out first to his missionary work in Micronesia in the first *Morning Star*) to the command of the vessel on her outward voyage, and gave him instructions in behalf of the Prudential Committee, stating that the vessel, after its arrival at Honolulu, would be under the charge of the Hawaiian Board. Mr. Bingham made a few remarks, accepting the trust "with feelings of profound reverence"; a signal was given to Mr. Whipple, and the crowd were requested to keep their positions for a few moments while he should photograph the scene; the vessel was then allowed to slide into the water, which she did most gracefully, amid cheers and the waving of handkerchiefs and hats, with hundreds of men, women, and children still crowding the deck. As she entered her proper element, she was formally named by Mrs. Bingham, who uttered the aspiration — "God bless the *Morning Star*." Thus, as the reporter for a Boston paper remarks, "if a happy beginning is an augury of a successful and pleasant voyage, a bright career is before the [children's] missionary vessel."

MISSIONS OF THE BOARD.

Madura. Mr. Rendal wrote, August 7, referring as follows to the famine in India and its bearing upon the mission helpers: —

"Aside from the events of the last few years, which have combined to raise prices throughout the world, we are now suffering from one of the most fearful famines which ever visited this part of India. It has increased greatly since our meeting in May, and now we see, on all sides, most painful evidence that many of the poor people must fall before this scourge. It is hard for our poor catechists; many of whom, with their wives and children, are suffering from hunger and from unhealthy food. We most deeply sympathize with them, and it was a matter of great joy to us all, at our last meeting, that we could take something to help them from that Crisis Fund, which the Prudential Committee so kindly sent us."

Ceylon. Mr. Howland wrote from Batticotta, August 9: "As I have been unable recently to go out to moonlight evening meetings among the heathen, they have been conducted entirely by the native Christians. The teachers of the English school have attended with the catechists, and I have heard very encouraging reports of them. In these meetings formerly there was more or less opposition. Mr. Spaulding used to say that the devil always sent at least one of his agents to oppose. Now, opposition or dispute is rare. There seems to be a serious attention, and an apparent conviction on the minds of many that we preach the truth. This is encouraging. The seed sown with tears, by those who have gone before us, for so many years, certainly cannot be in vain, and we sometimes think the time of harvest may be near.

"We see some fruit. There have been two or three hopeful conversions here, as we hope, recently, and two or three other persons have manifested a determination to take a stand as Christians."

Western Turkey. Mr. Clarke wrote from Philippopolis, in the Bulgarian field, September 12th: "I expect, in accordance with advice, to be absent a month or more this fall, [on tours,] accompanied by one of the advanced pupils of our school, who has been received to our communion, and who thus far has run well. There is now much more opposition to our work than a year ago, — much more bitterness of feeling by those around us. We know, however, that there has been advance in

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the knowledge of the truth, and we are rather encouraged than otherwise, for we think these feelings are a promise of good.

"Our school commences again this week. Four of the pupils were, this vacation, sent out as colporters, but on account of sickness and opposition little was accomplished. Six of the pupils have been here several days, and seem to be under the special influence of the Spirit. One came to me in great agony day before yesterday, and another in tears yesterday, speaking of their lost condition. The former had, three or four times daily, been specially pleading for the Holy Spirit. Four have, together, consecrated themselves to Christ. Such a realizing sense of sin — of their lost condition — not one around us seemed to feel in the least until a little over a year since; but at the close of the last term only one or two in the school seemed wholly unaffected. We hope to have the continuance of the Spirit with us."

Eastern Turkey. Mr. Walker wrote from Diarbekir, June 1, in view of the state of things in Europe, then more threatening than now: "The post this week brings report of war already begun in Europe, and likely to become general. It suggests most uncomfortable possibilities to us; but the Lord reigns. In addition to the continually increasing burdens imposed by a bankrupt and unprincipled government, and the continued ravages of immense swarms of locusts all through northern Mesopotamia and Syria, now for several years in succession occasioning famine prices of breadstuffs, our people in the province of Diarbekir are having this year a worse than locust invasion, in the immense immigration from Russia of reckless, unruly, Moslem Circassians, ravaging and almost ruining the poor villages, and making the whole region very unsafe. If now the troops are withdrawn to the frontiers, woe to the dwellers in this region! Pray for us, that the Lord may keep us, and not suffer his work to be harmed. It is proposed to settle these Circassians in the desert, about 120 miles south-west of Diarbekir, as a bulwark against the Bedouin Arabs; but it is quite as likely that they, being of kindred spirit, will unite their forces and sweep the region."

Miss Pond, the Principal of the female boarding-school at Kharpoot, wrote in August: "Of our school I should be glad to write much did I not fear wearying you with too many details. You are acquainted with its outside history, but it has an inner history, exceedingly interesting to us who, sharing its daily cares, can see, through and beyond the wearisome lesson of to-day, the far-reaching blessing which touches upon a generation yet to come. It is delightful to witness the waking up of mind, the thirst for knowledge, the appreciation of gospel teachings, and the earnest spirit of some of these women who look forward to their work with anticipation. Monday of this week we devoted to prayer and special religious exercises, feeling that we must have more of the Master's blessing on the teachings of the year. There was much seriousness and some awakening; and on the part of the Christians, renewed strength of purpose — renewed consecration. We feel that this is Christ's school, not ours. He is our Head, and under his banner we labor to accomplish his purposes of love."

Syria. Mr. H. H. Jessup, writing from Beirut, September 3d, thus notices a movement likely to end in disaster to some unwise, or strangely misinformed individuals: "We are all distressed at the news of the coming of a colony of Americans from Maine, to settle at Jaffa. The Consul at Jerusalem has written to Mr. Seward, to dissuade the deluded people from such an insane undertaking; but they will not be dissuaded. Nothing less than the 'sacred soil' will satisfy them. They will find the Turkish Government suspicious, and opposed to them at every step. Once outside of Jaffa gardens, the plain is frequented by the Bedouin, and they will find the Holy Land too *hot* for them in more senses than one. It seems sad that sober reason could not have reached them. I have noticed advertisements of the scheme in the papers from time to time, but regarded it as a hoax. We now hear that they *are coming*. May the Lord have mercy on them.

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"An accurate history of the visionaries who have made similar raids on the Holy Land during this century, either as individuals or in companies, would be one of the most astounding books ever written. But this 'down-east' attempt to get further east bids fair to cap the climax."

Mr. Bird wrote from Abeih, September 1st: "Several of the young men in the seminary seem to be in a hopeful state of mind, and three wish to enter the ministry. May the Lord grant them grace to consecrate themselves to his work, whatever may hereafter appear to be the path of duty.

"The missionary families are in about usual health. The work has its customary lights and shadows. Mr. Samuel Jessup has been voted to Sidon, to take the place left vacant by our beloved brother Ford. Mr. Mitchell is expected to go to Tripoli. We are overwhelmed with work. No editor and translator, no theological teacher! Is it impossible to send us any one besides Mr. Mitchell? The reason why we make no appeals, as a mission, is that we have lost all faith that any success will crown our efforts. Our numbers are growing less and less. When will the wasted numbers be recruited, and we be told to 'go forward?'"

OTHER MISSIONS.

China. Dr. Maclay, of the Methodist Episcopal mission, writes: "We have cheering indications that God is with us, and that the gospel is steadily advancing in its glorious mission among these perishing multitudes.

"In Foochow, where the headquarters of our missions are established, a great change has taken place in the minds of the Chinese with reference to Christianity and Christian natives. God is giving us favor in the sight of the heathen, and thus prepares the way for the triumph of his kingdom. There is everything in the present tendency of events to encourage and justify the highest hopes of the church. The day of China's deliverance draws nigh, and I thank God that the Methodist Episcopal Church has some share in bringing about this glorious consummation."

The *Evangelical Christendom*, for August, states: "The Rev. Alexander Williamson, the agent of the National Bible Society of Scotland, in China, has just sent home a copy of a minute and graphic journal, kept during a journey in October and November, 1865, from Peking to Chefoo, by a route in a great measure untrodden by Europeans of this generation, and lying through the countries of Confucius and Mencius, — the very heart of ancient China. This journey gives fresh evidence that remote districts of China may be safely traversed by the European missionary, armed with nothing save his passport; and that the people are willing, nay, eager to purchase the Scriptures. Mr. Williamson's sales, during this one journey, were 1,307 Testaments and 1,754 portions, — in all 3,061 copies. The entire circulation of Chinese and Mongolian Scriptures, during the twenty-one months over which his labors have extended, amounts to 16,554 copies, — besides 650 European Scriptures, and 19,595 books and tracts."

India. Mr. Parsons, an English Baptist missionary at Delhi, writes that he had received a visit from a young Brahmin, who told him that from statistics he had carefully collected, he was quite sure there were in Delhi, at the present time, considerably above 5,000 Hindoos and Mohammedans, many of whom were educated young men, who were convinced of the truth of Christianity, and who would rejoice to see the whole city embrace the religion of Jesus. He went on to say, that they were heartily sick of their own religions, and disgusted above measure with their superstitious rites; and that at least two secret societies had been formed amongst them, where the members met together occasionally to discuss plans for their deliverance from the bondage under which they now groaned.

The Evangelical Christendom, for July, states: "Thirteen missionaries were ordained by Bishop Smith (late of Hong-Kong), under commission from the Bishop of London, on the 11th ult., at Trinity Church, Marylebone. One was admitted

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to priests' and twelve to deacons' orders. Among the latter was a native of Madras, and all were connected with the Church Missionary Society. The Free Church mission at Nagpore reports that twenty-eight adults were last year added to the church there by baptism, on profession of their faith, a larger number than had been received in any previous year."

The same publication gives "Notes of a preaching tour," by a missionary, from a Bombay paper, presenting painful statements respecting the unhappy influence of that support which the (English) government has given to idolatry, its temples, &c., in India.

Madagascar. The *Missionary Magazine* of the London Society, for July, states that intelligence from Madagascar continues to be truly cheering. Mr. Toy wrote, April 2: "On Wednesday, we admitted into church fellowship at Ambohipotsy, 143 persons, after making careful inquiries into their character. This gives us now nearly five hundred church members." Another brother writes respecting the Sabbath-school at his station: "The school generally numbers about 180 scholars. And it is really a most edifying sight to see, as we do every Sunday, an officer of fourteen honors teaching a class of little slave lads their alphabet. Another large class of thirty or forty grown-up slaves is under the superintendence of another high officer, toiling through the alphabet and other simple lessons, — those who know a little helping those who know less. And, again, you may see half a dozen to a dozen elderly men, many of them men of high honor, reading over and discussing the lesson of the day."

EMBARKATION.

Rev. George F. Herrick and wife, of Constantinople, (Western Turkey mission,) sailed from Boston, October 9th, by steamer for Liverpool, returning to their field. They were accompanied by Miss Carrie Ladd, daughter of Rev. Daniel Ladd, of Smyrna.

DONATIONS RECEIVED IN SEPTEMBER.

MAINE.

Cumberland co. Aux. Soc. H. Packard, Tr.
Auburn, High St. Cong. ch. so. 126 00
South Freeport, Cong. ch. and so. 16 19—142 19
Franklin co. Aux. Soc. Rev. I. Rogers, Tr.
Weld, Cong. ch. and so. 5 50
Hancock county.
Ellsworth, Cong. ch. and so. 48 00
Isle Au Haut, Cong. ch. and so. 5 00—53 00
Kennebec Conf. of Churches.
Centre Sidney, Joel Spalding 2, Jane A. Spalding, deceased, 5; 7 00
Gardiner, Cong. ch. and so. 20 00—27 00
Lincoln county.
Rockland, Cong. ch. and so. 52 85
Union, Cong. ch. and so. 7 00
Warren, 2d Cong. ch. and so. 38.50, less c'ft, 50c.; 36 00
Wiscasset, Cong. ch. and so. 13 00
Woolwich, Cong. ch. and so. 26 56—135 41
Oxford county.
Rumford, Cong. ch. and so. 6 00
Piscataquis county.
Monson, Cong. ch. and so. add'l, 5 00
Penobscot co. Aux. Soc. E. F. Duren, Tr.
Dedham, Cong. ch. and so. 38 77
Union Conf. of Churches.
Fryeburgh, Cong. ch. and so. 19 50
York Conf. of Churches. Rev. G. W. Cressey, Tr.
Biddeford, A mother's gift, 1 00
Lyman, Cong. ch. and so. 17 05
York, 2d Cong. ch. and so. 16 00—34 05
468 24

NEW HAMPSHIRE.

Cheshire co. Conf. of Churches. Geo. Kingsbury, Tr.
Sullivan, Cong. ch. and so. 9 70
Grafton county, Aux. Soc.
Lyme, Cong. ch. and so. coll. 176; A deceased friend, by Dr. Tenney, 100; 276 00
Hillsboro co. Conf. of Churches. Geo. Swain, Tr.
Amherst, Cong. ch. and so. A. E. Winchester, 40 00
Milford, Cong. ch. and so. to const. Rev. F. D. Ayer and W. Ramsdell, H. M. 167 20
Nashua, 1st Cong. ch. and so. add'l, 100 00
New Ipswich, Cong. ch. and so. 51 00—358 20
Merrimack co. Aux. Soc. Geo. Hutchins, Tr.
Pembroke, Rev. Isaac Willey, add'l, 10 00
West Concord, Cong. ch. and so. add'l, 9 00—19 00
Sullivan co. Aux. Soc. N. W. Goddard, Tr.
Claremont, Cong. ch. and so. m. c. 20; D. M. Ide, 15; 35 00
Goshen, Cong. ch. and so. 4 55—39 55
702 45

VERMONT.

Addison co. Aux. Soc. A. Wilcox, Tr.
Bristol, Cong. ch. and so. 15 00
Vergennes, Mary Rugg, 10 00—25 00
Caledonia co. Conf. of Churches. T. C. Hall, Tr.
McIndoe's Falls, Cong. ch. and so. 37 00
St. Johnsbury, South Cong. ch. and so. 41 78—78 78

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Chittenden co. Aux. Soc. E. A. Fuller, Tr.
Hinesburg, Cong. ch. and so. 30 00
Williston, Cong. ch. and so. 30 00
Winooski, Cong. ch. and so. 15 35—75 35
Franklin co. Aux. Soc. C. B. Swift, Tr.
St. Albans, 1st Cong. ch. and so. to cons. C. WYMAN and H. M. STEVENS, H. M. 225 00
Orange county, Aux. Soc.
Braintree, Cong. ch. and so. 3 00
Orleans co. Aux. Soc. Rev. A. R. Gray, Tr.
Charleston, Rev. J. T. Howard, 1 00
Derby, Cong. ch. and so. m. c. 20 00
Holland, Cong. ch. and so. m. c. 2.05; A. Kidder, 4; 6 05
North Craftsbury, Ladies Miss'y. Soc. 30 00—57 05
Windsor co. Aux. Soc. Rev. C. B. Drake and J. Steele, Trs.
Springfield, L. N. Barnard, 10 00
464 18
Bennington, 2d Cong. ch. and so. 10 45
Guildhall, Cong. ch. and so. Sept. col. 6 00
Johnson, Cong. ch. and so. 60 00—75 45
589 63
Legacies. — Craftsbury, Rev. J. N. Loomis, by C. S. Smith, Ex'r, 250 00
789 63

MASSACHUSETTS.

Barnstable county.
Hyannis, a friend, 20 00
Truro, 1st Cong. ch. and so. 25 00—45 00
Berkshire co. Aux. Soc. James Sedgwick, Tr.
Sheffield, Cong. ch. and so. 52 86
West Stockbridge Centre, Cong. ch. and so. 25 06—77 92
Boston, and vicinity.
Boston, 237 87
Chelsea, Wms. Cong. ch. and so. m. c. 32 32—270 19
Essex county.
Andover, Theol. Seminary, m. c. 69 67
Lawrence, Eliot Cong. ch. and so. bal. of salary of Rev. P. O. Powers, Marash, to Dec. 31st, 167 75
Salem, a friend, 150 00—387 42
Essex co. North Conf. of Churches.
William Thurston, Tr.
Newburyport, Rev. E. W. Hooker, D. D. 20 00
Franklin co. Aux. Soc. L. Merriam, Tr.
Ashfield, 1st Cong. ch. and so. 65 70
Bernardston, Ortho. Cong. ch. and so. 29 52
Conway, Cong. ch. and so. m. c. 174 90
East Hawley, a friend, thank offering, 5 00
Greenfield, 1st Cong. ch. and so. m. c. 35 76—310 94
Hampden co. Aux. Soc. J. C. Bridgman, Tr.
Springfield, L. C. 10 00
Hampshire co. Aux. Soc. S. E. Bridgman, Tr.
Amherst, Faculty and Students, Amherst coll. add'l, 18 90
Cummington, Village Cong. ch. and so. 30 73
Huntington, Cong. ch. and so. 25 45
Northampton, Florence Cong. ch. and so. to cons. L. BEALS, H. M. 100; Edwards Cong. ch. and so. m. c. 5.75; 105 75
West Hampton, Cong. ch. and so. add'l, 2 00
Williamsburg, Cong. ch. and so. 45 60—228 43
Middlesex county.
Bedford, Trin. Cong. ch. and so. coll. 51.05, m. c. 13; 64 05
Cambridgeport, Stearns Chapel, m. c. 15.66; Rev. Charles Monroe, 10; 25 66
Framingham, Hollis Evan. ch. and so. to cons. JOSEPH MANN, H. M. 100 00
Melrose, Cong. ch. and so. coll. 196.60, m. c. 42.07; 238 67
Wayland, Trin. Cong. ch. and so. coll. 95.50, m. c. 36.11; 131 61
West Cambridge, Ortho. Cong. ch. and so. (of wh. from J. Burrage to cons. SARAH A. CLOSSON, Thetford, Vt., H. M. 100; W. S. Frost to cons. Mrs. L. M. MORSE, Jefferson Mills, N. H., H. M. 100;) 942 50
West Newton, B. F. Whittemore, 100 00—1,602 49
Middlesex Union.
Groton, Union Ortho. Cong. ch. and so. coll. 95.35, m. c. 23.39, less c'ft. 25c.; 118 99
Townsend, Ortho. Cong. ch. and so. 5 00—123 99
Norfolk county.
Brookline, Harvard Cong. ch. and so. add'l, 50 00
Dorchester, J. F. P. 10 00
Roxbury, Vine st. Cong. ch. and so. m. c. 60; Eliot Cong. ch. and so. add'l 10, m. c. 11.96; 81 96
West Medway, Cong. ch. and so. 17 55
West Roxbury, South Evan. Cong. ch. and so. m. c. 49 79—209 30
Palestine Miss. Soc. E. Alden, Tr.
Cohasset, a friend, 5 00
Hingham, Evan. Cong. ch. and so. m. c. 10 00
South Weymouth, Union Cong. ch. and so. to cons. BENJ. ELLS, H. M. 127.45; Rev. J. P. Terry's Cong. ch. and so. (of wh. from ladies, for Native Helper in Africa, 52.50;) 105.40; 282 85—247 85
Taunton and vicinity.
Attleboro, Ladies For. Miss. Soc. 38 50
Norton, Trin. Cong. ch. and so. 55.58; Wheaton Female Sem. 9.25; 64 83—103 33
Worcester co. Central Aux. Soc. E. H. Sanford, Tr.
Shrewsbury, Cong. ch. and so. 30 00
Worcester, Central, Cong. ch. and so. m. c. 182 24—212 24
Worcester South Aux. Soc. W. C. Capron, Tr.
Whitinsville, Cong. ch. and so., coll. 657.85, m. c. 544.88; to cons. H. A. GOODELL, Mrs. S. C. LAWTON, JONATHAN SMITH, REBECCA BROWN, and C. C. CHAPIN, H. M. 1,202 73
5,951 83

RHODE ISLAND.

A widow's mite, 1 00
Providence, Richmond st. Cong. ch. and so. 206 00
Tiverton, Cong. ch. and so. 9 39—216 39

CONNECTICUT.

Fairfield co. East, Aux. Soc.
Stratford, G. Loomis, 5 00
Trumbull, Cong. ch. and so. 13 13—18 13
Fairfield co. West Aux. Soc. C. Marvin, Tr.
Fairfield, 1st Cong. ch. and so., coll. 159.91, m. c. 50.09; 210 00
Greenwich, 1st Cong. ch. and so. 26.50; Mrs. W. 10; 36 50
Southport, Cong. ch. and so. m. c. 17 38
Stamford, 1st Pres. ch., to cons. T. S. HALL, Mrs. P. L. HAMILTON, Mrs. A. HALDEMAN, H. M. 650; 1st Cong. ch. add so. 194.31; 844 31—1,108 19
Hartford co. Aux. Soc. E. W. Parsons, Tr.
Collinsville, Cong. ch. and so. 125 00
Hartford, a friend, 80 00
Harwinton, Cong. ch. and so., to cons. C. M. WILSON, H. M. 155 00
South Glastenbury, Cong. ch. and so. 57 00
Suffield, 1st Cong. ch. and so., Ladies' Aux. Soc., add'l, 2 00—419 00
Litchfield co. Aux. Soc. G. C. Woodruff, Tr.
Ellsworth, Cong. ch. and so. 25 00
North Canaan, Cong. ch. and so. 40 00
Salisbury, a friend, 5 00—70 00
Middlesex Association. John Marvin, Tr.
Killingworth, Cong. ch. and so., (of wh. from m. c. 52.18, Ladies' For. Miss. Soc. 32.37;) to cons. Rev. T. LYMAN, H. M. 84 55
Lyme, Grassy Hill, Cong. ch. and so. m. c. 40 00—124 55
New Haven City. F. T. Jarman, Agent.
New Haven, 3d Cong. ch. and so. m. c. 102.78, Davenport, Cong. ch. and so. m. c. 7.50, United m. c. 49.06, Yale College, F. A. S. 1; 160 34
New Haven co. West Conso. E. B. Bowditch, Tr.
Seymour, Cong. ch. and so. 18 60
New London and vic. and Norwich and vic. C. Butler and L. A. Hyde, Trs.

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Lisbon, Cong. ch. and so. 80 00
Norwich, Broadway Cong. ch. and so. m. c. 12.36, 1st Cong. ch. and so. m. c. 7.45, 2d Cong. ch. and so. m. c. 3.97; 28 78—118 43
Tolland co. Aux. Soc. S. D. W. Harris, Tr.
Andover, Cong. ch. and so. 36 28
Ellington, Cong. ch. and so. 237 46
Rockville, 2d Cong. ch. and so. 225 98
Somers, Cong. ch. and so. 64 70
Tolland, Cong. ch. and so. 13 20—577 62
Windham co. Aux. Soc. Rev. S. G. Willard, Tr.
Abington, Cong. ch. and so. 18 75
Brooklyn, Cong. ch. and so., coll. 15, m. c. 15; 80 00
Putnam, Cong. ch. and so., coll. 84.20, m. c. (6 mos.) 24; 108 20
Windham, Cong. ch. and so., add'l, 85 00—241 95

2,856 21
A friend, 100 00

2,956 21

Legacies.—North Haven, Miss Bede Mansfield, by Bela Goodyear, Ex'r, 25 00
Rockville, Eunice P. King, by Dwight Loomis, Ex'r, 1,880 00—1,905 00

4,861 21

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Geneva and vicinity. W. H. Smith, Agent.
Geneva, Pres. ch. 166 50
New York and Brooklyn Aux. Soc., Agency of the Board, Bible House.
Of wh. from 1st Pres. ch., (Brooklyn,) add'l, Miss R. B. Lockwood, 150; Mercer street Pres. ch., add'l, (of wh. from W. N. Blakeman, 35, a friend, 25;) 60; Church of the Pilgrims, (Brooklyn,) add'l, Rev. R. S. Storrs, Jr., 50; J. D. Dix, 500; William B. Crosby, 51; Rev. A. D. Eddy, D. D., to cons. Rev. S. HAYWARD, South Berwick, Me., H. M., 50; 874 12

1,040 62

S. M. 5 00
Albany, 4th Pres. ch., For. Miss. Soc. 100 00
Almond, Pres. ch., to cons. Rev. G. B. ALDEN, H. M. 62 71
Amenia South, Pres. ch. 120 00
Binghampton, Mrs. Chitenden, 5 00
Buffalo, a deceased friend, 5 00
Cambria, Cong. ch. and so. 69.78, less exc. 18c.; 69 60
Circleville, Pres. ch. 10 00
Durham, 1st Pres. ch. m. c. 10 27
Fayetteville, Pres. ch. 55 00
Florida, 1st Pres. ch., add'l, 5 10
Franklin, Pres. ch. 17 25
Franklinville, 2d Pres. ch. 31 50
Gloversville, Cong. ch. and so., add'l, D. C. Mills, to cons. C. O. and W. E. MILLS, H. M. 200 00
Homer, Cong. ch. and so., add'l, 100 00
Hoosic Falls, Pres. ch. 53 39
Hopkinton, Cong. ch. and so. m. c. 10 00
Hunter, Mrs. F. F. Judd, 10 00
Jamestown, Leavitt Hallock, 10 00
Lenox, 1st Cong. ch. and so. 25 00
Livonia, Pres. ch. 23 00
Lyons Falls, Forest Pres. ch. 4 78
Marcellus, Pres. ch. 49 24
Mecklenburgh, Pres. ch. 28 20
New York Mills, Pres. ch. 173 87
Oswego, 1st Pres. ch., coll. and m. c. 391 15
Otto, Cong. ch. and so. 19 05
Owego, 1st Pres. ch., coll., 158.83, m. c. 26.53; 185 36
Port Leyden, Cong. ch. and so. 11 25
Ridgebury, Pres. ch. 35 00
Salem, Pres. ch., of which from coll. 36.80, m. c. 24.10, GEORGE HOPKINS, which, with prev. dona., cons. himself H. M. 50; 110 90
Seneca Castle, Pres. ch. 104.75, less worthless and cf't, 5.50; 99 25
Summer Hill, Pres. ch. 13 00
Wellsville, 1st Cong. ch. and so. 50 00—2,089 57

3,130 19

Legacies.—Albany, Anthony Gould, by William Gould, 1,500 00
New York City, David Magie, (in part,) by David Magie, 235 00—1,735 00

4,865 19

NEW JERSEY.

Beverly, Pres. ch. 4 49
Chester, 1st Cong. ch. and so. 17 85
Madison, 1st Pres. ch. 44 51
Orange, 1st Pres. ch., to cons. JARVIS MASON, Philadelphia, Penn., H. M. 530 00
South Orange, Pres. ch. 100 00
Stanhope, Pres. ch. 6 85—703 70

Legacies.—Parsippany, Phebe Ray, 50 00

753 70

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Delaware Water Gap, Mountain Pres. ch. m. c. 5 00
West Nantmeal, Pres. ch. 30 00
York, Pres. ch., of wh. from S. Small, 150, D. E. Small, 75, I. C. Small, 50, P. A. Small, 30, Mrs. C. Spangler and family, 10, H. M. McClellan, 10, John H. Small, 10, Henry Welsh, 5, E. Chapin, 5, S. Small, Jr., 5, Jacob Small, 5, Mrs. S. R. Slaymaker, 5, Miss Durkee, 5, Miss J. Cathcart, 5, Miss Kurtz, 5, Mrs. Jacob Stain and mother, 5, Dr. J. W. Kerr, 5, Samuel Hersh, 5, Eli Lewis, 5, Sallie Small, 5, Jacob Hafler, 5, Sundries less than $5, 26, m. c. 80.90, 511 90—546 90

Blairsville, A friend, 7 72
Erie, W. H. Catlin, 2 00
Farmington Hill, Harriet D. Close, 1 09
Gibson, Pres. ch. 11 00
Harford, Cong. ch. and so. 30 50
Hawley, 1st Pres. ch. 6 28
Lewistown, F. I. Hoffman, 10 00
Philadelphia, J. D. L. 50 00
Titusville, N. S. Pres. ch. 54 89—173 39

720 29

DELAWARE.

New Castle, Female Miss. Soc. 33 25
Wilmington, Cent. Pres. ch. 111.97; Hanover St. Pres. ch. m. c. 75; 186 97—220 22

DISTRICT OF COLUMBIA.

Washington, Rev. John C. Smith, 26 00

TENNESSEE.

A friend, 10 00

OHIO.

By T. P. Handy, Agent.
Cleveland, A friend, "widow's mite," 10 00
Lyme, 1st Pres. ch. 12 00
Newton Falls, Pres. ch. 12 00
Painesville, 1st ch. coll. 120.35; m. c. 64.45; 184 80
Ruggles, 1st Cong. ch. and so. 10 50
Willoughby, Rev. J. E. Tinker, 5 00—234 30
By William Scott, Agent.
Cincinnati, 3d Pres. ch. m. c. 18.75; 6th Pres. ch. 13; 2d Pres. ch. m. c. 9.85; 41 60
Galena, Marcus Curtiss, 5 00
New Richmond, Pres. ch. 15 50
Porter, Pres. ch. 20 00
Ripley, Pres. ch. 20 00
Rome, Pres. ch. 1 00
Sandy Spring, Pres. ch. 10 00
Walnut Hills, Lane Sem. ch. m. c. 15 20—128 30

362 60

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Ashtabula, W. M. E.	40 00	
Champion, Pres. ch.	11 50	
Clarksfield, Mrs. Betsey Jones,	5 00	
Eaton, Church,	10 00	
Elyria, 1st Pres. ch.	13 50	
Garrettsville, A. Jagger,	10 00	
Grafton, Church,	10 25	
Greenwich Station, L. Mead,	5 00	
Lower Lawrence, Mrs. B. McGuire,	9 00	
Maumee City, 1st Pres. ch.	30 00	
Orwell, C. A. B., and Mrs Fanny Pratt, 15; others, 80c.;	15 80	
Painesville, Teachers and Pupils of Lake Erie Female Sem.	203 00	
Ravenna, Cong. ch. and so.	18 93	—381 98
		744 58
Legacies. — Brownhelm, Samuel A. Bacon, by Benj. Bacon, Ex'r, 1,000, less tax, 60;		940 00
		1,684 58

INDIANA.

Bethany, Pres. ch. 13.75, less exp. 16c.	13 59	
Connersville, Rev. A. Parker,	5 00	
Fort Wayne, Pres. ch.	42 00	
New Albany, 3d Pres. ch.	35 00	
Poland, Pres. ch. 16.25, less exp. 19c.;	16 06	
Rockville, H. Cheadle,	5 00	
Terre Haute, Baldwin Pres. ch.	46 40	—163 05

ILLINOIS.

Abingdon, Cong. ch. and so.	11 00	
Alton, Pres. ch.	80 00	
Aurora, T. P.	10 00	
Chicago, Olivet Pres. ch.	216 17	
Concord, Cong. ch. and so.	30 05	
Danville, Pres. ch.	30 00	
Galesburg, 2d Pres. ch.	116 00	
Pana, Rev. J. S. Walton,	5 00	
Peoria, N. S. Pres. ch. 101; M. Simpson, 10;	111 00	
Pleasant Prairie, Pres. ch.	9 00	
Shelbyville, "X,"	1 00	
Thornton Station, Pres. ch.	8 76	
Toulon, A friend,	2 00	
Warsaw, 1st Pres. ch.	10 00	—639 98

MICHIGAN.

Ann Arbor, 1st Pres. ch. 73.30; Mrs. R. Whiting, 50;	123 30	
Cassapolis, Pres. ch.	21 00	
Concord, Pres. ch.	27 00	
Detroit, Mrs. C. G. Brownell,	10 00	
Eckford, Pres. ch.	8 63	
Grand Haven, 1st Pres. ch.	34 97	
Kalamazoo, P. L. H.	4 00	
Jonesville, S. B. Vrooman, 37, less ex. 25c.	36 75	
Marshall, Rev. J. Walker,	5 47	
Olivet, Cong. ch. and so.	15 00	
Stony Creek, Pres. ch. add'l,	10 00	
Tecumseh, 1st Pres. ch.	80 00	
Tekonsha, Pres. ch.	5 90	
Wenona, 1st Pres. ch.	7 15	
White Pigeon, Pres. ch. and two outstations,	31 00	—420 17

MINNESOTA.

Mankato, 1st Pres. ch. m. c.	5 60	
St. Paul, House of Hope Pres. ch. m. c.	9 50	—15 10

IOWA.

Fairfax, Miss'y Asso'n, for a teacher,	22 50	
Vinton, Pres. ch. m. c.	4 25	—26 75

WISCONSIN.

Watertown, 1st Cong. ch. and so.	33 30

CALIFORNIA.

Oakland, Cong. ch. and so. m. c. 29.70, gold,	43 06	
San Francisco, 1st Cong. ch. and so. coll. 70, gold, m. c. 27.17, gold,	140 90	—183 96

CANADA.

St. Catharines, Dr. Burns' church,	8 00

FOREIGN LANDS AND MISSIONARY STATIONS.

England, R. T. Webb,	25 00	
Mahratta Mission, native churches coll. 18.26; m. c. 14.66; Annual meeting, 7.81; G. A. Hobart, 150; A. Bosanquet, 150; C. Drury, 50; A friend, 25; Dr. Cook, 15; J. Williamson, 10; J. Kingsmill, 10; Mr. Brown, 7; Capt. Hobbs, 5; Unknown, 52c.;	463 25	
Micronesia, Strong's Island, avails of cocoa-nut oil, 43.87, gold,	63 61	
Oroomiah, Persia, Female Seminary, for the Zulus and Mountain Nestorians,	12 00	
Scotland, C. E. Fraser Tytler,	242 50	—806 36
Legacies. — Honolulu, Lydia Brown, 700.31, gold,		1,015 45
		1,821 81

MISSION SCHOOL ENTERPRISE.

MAINE. — Brewer, Cong. s. s. 11.14; Ellsworth, Cong. s. s. 30; Searsport, 1st Cong. s. s. with prev. dona., to cons. Rev. J. E. ADAMS, H. M., 22.50; Winslow and North Vassalboro, Cong. so. 6.40;	70 04
NEW HAMPSHIRE. — Farmington, Cong. s. s. 7.18; Fishersville, Cong. s. s. for sch. of Rev. A. Abbott, 55; Hinsdale, Cong. s. s. 4.50; Webster, Cong. s. s. 31;	97 68
VERMONT. — Ascutneyville, Cong. s. s. 5; Brownington, Cong. s. s. (8.05, less cft. 50c.) 7.55; Cornwall, Cong. s. s. 15; Marlboro, Cong. s. s. 50c.; Newbury, Cong. s. s. 25; West Haven, Cong. s. s. 2;	55 05
MASSACHUSETTS. — Holyoke, 2d Cong. s. s. 15; Lenox, Cong. s. s. for sch. of Rev. G. T. Washburn, Madura, 11; Lynn, Tower Hill Chapel, s. s. 35; Newbury, 1st Cong. s. s. 5.50; Princeton, Cong. s. s. 1.50; Southampton, Cong. s. s. 14.61;	82 61
CONNECTICUT. — Stamford, 1st Pres. s. s.	19 06
NEW YORK. — Ashville, Cong. s. s. 21.75; Buffalo, 1st Pres. Ch. Miss'y Asso'n for sch's in China, 50; Marcellus, Pres. s. s. for sch. in Micronesia, 3.09; Otisco Centre, Youth's Miss'y Soc., 15; Owego, 1st Pres. s. s. 50;	139 84
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ILLINOIS. — Albion, Trinity s. s. semi-annual contribution,	4 00
MICHIGAN. — Cassapolis, Pres. s. s. 4.25; Detroit, 8th Ward Mission s. s. 20; Mt. Clemens, 1st Pres. s. s. for Babajee Dajeeba Nilkauth, Ahmednuggur, 12;	36 25
WISCONSIN. — Pleasant Hill, s. s.	2 30
OREGON. — Salem, 1st Cong. s. s.	10 00
FOREIGN LANDS AND MISSIONARY STATIONS. — Mahratta Mission, Satara, 15; Turkey, Philippopolis, Miss. Sch. Bible Soc. for Bibles in Micronesia, 12.77;	27 77
	729 60
Donations received in September,	18,514 18
Legacies,	5,895 45
	24,409 63

DONATIONS FOR THE NEW MISSIONARY PACKET "MORNING STAR."

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☞ **Total to Oct. 1st, 26,031.83**

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THE

Missionary Herald.

DECEMBER, 1866.

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MISSIONARY HOUSE, 33 PEMBERTON SQUARE.

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Rutland, James Barrett.
St. Albans, C. B. Swift.
St. Johnsbury, —— ——.
Windsor, J. Steele.

MASSACHUSETTS.

Great Barrington, Jas. Sedgwick.
Greenfield, Lewis Merriam.
Newburyport, William Thurston.
Northampton, William H. Stoddard.
" S. E. Bridgman.
Phillipston, C. Sanderson.
Pittsfield, —— ——.
Randolph, Ebenezer Alden.
Salem, C. M. Richardson.
" R. P. Waters.
Springfield, J. C. Bridgman.
Uxbridge, W. C. Capron.
Ware, William Hyde.
Worcester, E. H. Sanford.

CONNECTICUT.

Deep River, John Marvin.
Hartford, E. W. Parsons.
Litchfield, George C. Woodruff.
Mansfield, Z. Storrs.
Middletown, H. S. Ward.
New Haven, F. T. Jarman.
New London, Charles Butler.
Norwich, Lewis A. Hyde.
Rockville, E. B. Preston.
Willimantic, Rev. S. G. Willard.
Wilton, Charles Marvin.

NEW YORK.

Albany, William B. Sprague, Jr.
Auburn, I. F. Terrill.
Brasher Falls, C. T. Hulburd.
Buffalo, Horace Stillman.
Catskill, Doct. J. Doane.
Cherry Valley, D. H. Little.
Geneva, W. H. Smith.
Ithaca, J. B. Williams.
New York City, Rev. G. W. Wood, Bible House, Astor Place.
Plattsburgh, Lawrence Myers.
Rochester, Eben. Ely.
Salem, M. Freeman.
Syracuse, Henry Babcock.
Troy, —— ——.
Utica, J. E. Warner.
Watertown, Frederick Baker.
Westfield, S. H. Hungerford.

PENNSYLVANIA.

Philadelphia, Samuel Work.
Harrisburg, Rudolph F. Kelker, Tr. Bd. For. Miss. German Reformed Church.

DISTRICT OF COLUMBIA.

Washington, Leonidas Coyle.

OHIO.

Ashtabula, O. H. Fitch.
Cincinnati, William Scott.
Cleveland, T. P. Handy.
Elyria, Elijah DeWitt.
Marietta, Stephen Newton.

ILLINOIS.

Chicago, Rev. S. J. Humphrey.
Jacksonville, Rev. L. M. Glover.

MICHIGAN.

Ann Arbor, W. C. Voorheis.
Detroit, J. S. Farrand.
Marshall, Charles T. Gorham.
Monroe, William H. Boyd.

OREGON.

Oregon City, Rev. Geo. H. Atkinson.

CALIFORNIA.

San Francisco, Edward P. Flint.

CANADA EAST.

Montreal, Benjamin Lyman.

DISCONTINUANCE OF AGENTS FOR THE HERALD.

In the hope of simplifying operations in the distribution of the Missionary Herald, and of effecting it more promptly and in a manner more satisfactory to subscribers; in the hope, also, that by bringing the churches into more direct communication with the Missionary House, so far as this publication is concerned, something may be done to extend and increase interest in the missionary cause; it has been decided to discontinue the system of Local Agencies for this magazine. But in dropping, now, from this page of the cover, a list of familiar names, it is only fitting to express hearty thanks for the valued service, in some cases long continued, which the agents have rendered, and to say that any counsel and coöperation which these persons may still be willing to afford will be gratefully received. Pastors, or other friends of the cause in connection with particular churches, will confer a special favor by sending, as early as may be in December, a *revised list* of subscribers and of persons entitled to receive the publication gratuitously, in their respective communities, noting any change that may have occurred in the name of the pastor or stated supply. May not many names of new subscribers also be procured by a little effort, that the volume for 1867 may commence with a full list? (See propositions in regard to new subscribers on second page of the cover.)

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GRATUITOUS DISTRIBUTION OF THE HERALD.

The Herald will be sent gratuitously — To every Donor, who does not prefer taking it as a subscriber, and contributes to the Board, in a year, not less than *ten* dollars: to every Collector, who collects, during the year, not less than *fifteen* dollars: to the Treasurer of every association or society, contributing, during one year, not less than *twenty* dollars: and to such Honorary Members of the Board as request it. But as deaths, removals, and other changes constantly occurring cannot be known at the Missionary House when no notice is given, to prevent mistakes and needless expense, the request for a free copy, like a subscription, should in all cases be renewed annually, giving the post-office address.

To Pastors and Stated Suppliers of congregations which contribute to the treasury of the Board, through the monthly concert or otherwise, the Herald will be sent gratuitously, as heretofore.

Persons entitled to the Herald, as subscribers, or gratuitously, according to the foregoing regulations, who do not receive it, are requested to give information of the failure. Persons receiving it but not entitled to it, are requested to return it.

Treasurers of Associations and Auxiliaries are requested to give information respecting the number of gratuitous Heralds required.

HONORARY MEMBERS.

The payment of $50 at one time constitutes a minister, and the payment of $100 at one time constitutes any other person, an Honorary Member of the Board.

WORK ON THE SANDWICH ISLANDS.

THE HAWAIIAN ISLANDS: *Their Progress and Condition under Missionary Labors. By* RUFUS ANDERSON, D. D., *Foreign Secretary of the American Board of Commissioners for Foreign Missions. With Illustrations.* Royal 12mo, pp. 450. Boston: Gould & Lincoln. 3d edition. Retail price $2.25.

The work is sold to Ministers for $1.60, and by a special arrangement, with the aid of private liberality, it may be obtained *at the Missionary House* for *one dollar* by, (1), Students in Theological Seminaries; (2), Students professedly pious in Colleges; and (3), Those who would present the volume to Ministers and Home Missionaries. If $1.28 accompanies the order, the volume will be sent, free of cost, by mail.

MEMORIAL VOLUME

Of the First Fifty Years of the American Board of Commissioners for Foreign Missions. 464 pages, 8vo. 5th edition. $1.25.

This work, containing an account of the Jubilee Meeting, Dr. Hopkins's Semi-Centennial Discourse, and twenty-four chapters on the Board and its Missions; with an Appendix, and a comprehensive Index; may be obtained of AUGUSTUS DURANT, *Missionary House.*

LEGACIES.

In making devises and legacies to the Board, the entire corporate name — "The American Board of Commissioners for Foreign Missions" should be used; otherwise the intent of the testator may be defeated.

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THE

MISSIONARY HERALD.

VOL. LXII. — DECEMBER, 1866. — No. XII.

RESULTS OF THE OREGON MISSION.

IF any one had desired, in past years, to depreciate the success of the American Board, he would have regarded the history of the mission commenced beyond the Rocky Mountains, in 1836, as especially pertinent to his argument. Rev. H. H. Spalding and Marcus Whitman, M. D., proceeded in that year from Liberty, then a frontier town in Missouri, to the "rendezvous" on the Green River, one thousand four hundred miles, and thence to Fort Vancouver, eight hundred miles farther. They were accompanied by their wives, two excellent women, the first of their sex to cross from the Atlantic slope to the Pacific. The country which they traversed, from the Forks of the Platte to Walla Walla, one thousand six hundred miles, they found to be "barren and desolate beyond any thing they had before conceived of."

Operations were commenced, by Mr. Spalding among the Nez Percés, and by Dr. Whitman among the Kayuses, in November. Other laborers soon followed; and the mission continued its endeavors, with more or less encouragement, till November, 1847, when Dr. and Mrs. Whitman, with a number of white persons, were killed by the people among whom they dwelt. The other missionaries, Messrs. Spalding, Walker, and Eells, felt constrained to abandon their stations, with their families; and in consequence of various hindrances, such as Indian wars, the unsettled state of the country, &c., their work has never been resumed. It would have been easy to say, at any time since 1847, "You have expended $40,000; you have lost two valuable laborers; and you have very little to show for it."

But the question of missionary success is imperfectly understood. When we hear that nearly seventy thousand persons have been admitted to Christian fellowship by our missionaries, we can appreciate, in some measure, the worth of the statement. When we hear that the schools under their care have had, at different times, two hundred and fifty thousand pupils, we have a definite and intelligible idea. And many persons seem to suppose that, having collected such statistics as these, they have reached the conclusion of the whole matter. But outside of the direct and ordinary results of evangelical efforts, there is always a fruitage which no generous and philanthropic mind can fail to recognize as of very great value. Our Protestant civilization, — what is it but an outgrowth of

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the gospel? And yet it is this self-same civilization which the missionaries of the American Board are creating and establishing on every side of them.

A thorough discussion of this matter of missionary success is much needed at the present time. Even in our churches there is a degree of unbelief on the subject, which would disappear at once if the case were fairly stated. It is to be hoped, therefore, that some competent pen will be turned in this direction. And while we are waiting for this service, it is desirable that the facts bearing on the question should be made as accessible as possible.

It is with this view that the following letter is published. The Home Secretary of the American Board, having become satisfied that the value of the Oregon mission, in certain particulars especially, was not fully appreciated, wrote to Rev. C. Eells, on the 22d of February last, in order that he might obtain information which should be perfectly reliable. In due time he received a communication, which is now submitted to the friends of missions, in the confident belief that it is entirely trustworthy.

LETTER FROM MR. EELLS.

"WALLA WALLA, W. T., *May* 28, 1866.

"Rev. S. B. TREAT, *Secretary A. B. C. F. M.:*

"DEAR BROTHER,—I regret that I am not able to do justice to the topic upon which you ask for information. I will endeavor faithfully to make such statements as shall occur to me. The Hudson's Bay Company, at an early day, were aware of the existence of mineral deposits in that portion of Oregon claimed by both England and the United States. If I remember correctly, I had not been long in this country before the statement was made, that gold had been found on the Columbia River, taken to England, made into a watch seal, brought back here, and worn by a gentleman connected with the Hudson's Bay Company. In those early days, Dr. Whitman made in my hearing the following statement: 'There is no doubt that this country abounds in the precious metals.' Previous to 1843, Mrs. McDonald, at Fort Colvile, had a collection of mineral specimens, a portion of which she presented to Mrs. Eells. These were shown to Dr. Whitman on his return, in 1843. They attracted considerable attention; but there were no means at hand to ascertain their value.

"In the autumn or early winter of 1843, a German botanist was traveling with employés of the Hudson's Bay Company, and, having had some knowledge of mining operations in Germany, he expressed to his fellow-travelers the opinion that precious metals existed in a designated locality. He was particularly interrogated as to the reasons for such an opinion; and when they were satisfied that it was an intelligent conclusion, they replied, 'We know such to be the case from actual investigation.' But while the resources of the country were measurably appreciated, special effort was made to produce the impression that the country was of small value, and that much of it was worthless.

"In entire accordance with such representations, Chief Factor A. McDonald expressed himself distinctly and fully to me. He also gave it as his opinion, that if England should obtain the desired portion of Oregon, (then including Washington Territory,) it would be made over to the Hudson's Bay Company. In 1842, if I mistake not, the same gentleman asked me who, fifty years hence

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would probably compose the inhabitants of this country? He answered the question himself by saying, substantially, 'The descendants of the Hudson's Bay Company.' Dr. Whitman said, with reference to the same class of persons, (of mixed blood,) 'Fifty years hence they will not be found.' Dr. Whitman understood with a good degree of correctness, apparently, that it was the plan of the Hudson's Bay Company to secure this country to the English Government. Undoubtedly he felt strongly in reference to this subject. At that time his missionary associates judged that he was disturbed to an unwarrantable degree. The result has furnished accumulative evidence that there was sufficient reason for determined earnestness on his part.

"An unyielding purpose was formed by Dr. Whitman to go East. The mission was called together to consider whether or not its approval could be given to the proposed undertaking. Mr. Walker and myself were decidedly opposed, and we yielded only when it became evident that he would go, even if he had to become disconnected from the mission in order to do so. According to the understanding of the members of the mission, the single object of Dr. Whitman, in attempting to cross the continent in the winter of 1842–43, amid mighty peril and suffering, was to make a desperate effort to save this country to the United States.

"On reaching Washington, he learned that representations had been made there, corresponding to those which had been often repeated on this coast. 'Oregon,' it was said, 'would most likely be unimportant to the United States. It was difficult of access. A wagon road thither was an impossibility.' By such statements Governor Simpson (the territorial Governor of the Hudson's Bay Company) had well-nigh succeeded in accomplishing his object of purchasing this country, not for a mess of pottage, but a cod-fishery! Dr. Whitman was barely able to obtain from President Tyler the promise that negotiations should be suspended.

"His next object was to expose the falsity of the statement that the Rocky and Blue Mountains could not be passed by immigrant wagons. It soon became known, to some extent, that Dr. Whitman would accompany those who would attempt to go to the Columbia that season in this manner. The fact induced numbers to decide to go who would not otherwise have done so. If I judge correctly, the testimony has been unvarying and abundant, that the success of the expedition depended upon the knowledge, skill, energy, and perseverance of Dr. Whitman. Extravagant language has been used, expressive of the confidence of the emigrants of 1843 in his ability to conduct them successfully through difficulties which, in the estimation of many, were regarded as utter impossibilities. The fording of the Platte with such a train was an untried, and in some respects, a perilous undertaking; and yet it was signally successful.

"In 1839, Rev. J. S. Griffin and his missionary associates traveled from the western frontier to Fort Hall with wagons. They were there told by agents of the Hudson's Bay Company that it was impracticable, if not impossible, to take their wagons to Walla Walla. Consequently teams and wagons were exchanged for pack animals and fixtures. In 1840, Rev. H. Clarke and other missionary laborers performed the same journey in like manner. At Fort Hall they were induced to leave their wagons. In 1843, this game was tried again, and at the

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opportune moment, when Dr. Whitman was absent from camp. On his return he found some weeping, others much disturbed. He at once comprehended the plot, and then and there is said to have addressed them as follows: 'My countrymen! You have trusted me thus far; believe me now, and I will take your wagons to Columbia River.'

"I may not be able to furnish evidence entirely satisfactory to others; but in view of all the past relating to this subject, — of which I have been an eye and ear witness since August, 1838, — I am prepared to say, that to my mind there is not the shadow of a doubt that Dr. Whitman, by his efforts with President Tyler and Secretary Webster, in 1843, and his agency during the same year in conducting an immigrant wagon train from the western frontier to the Columbia River, was instrumental in saving a valuable portion of this Northwest to the United States. Am I extravagant in adding, that the importance of this service to our country will not be likely to be over-estimated? When the iron track of the North Pacific railroad shall have the two oceans for its *termini*, and the commerce of the world shall move over the most direct route; and when the latent resources of this vast region shall have been fully developed, there will be a theme worthy of the best endeavors of the statesman and the orator.

"It has been said without contradiction that Dr. Whitman, in person, made important explorations which resulted in determining and locating a highly valued portion of the present wagon road from this valley to the Dalles. Waiilatpu, moreover, was a noted supply station. Food, shelter, medical treatment, and words of cheer were afforded without stint to the needy. A generosity, fully equal to the requirement of the 'golden rule,' was usually practiced; hence, at the time of the massacre, November 29, 1847, there were about seventy white persons, chiefly if not entirely, dependent upon the station for supplies.

"The more important results of missionary labor among the native population have been recognized with discrimination and candor. Christian white men have ingenuously acknowledged that they had been reproved by the deportment of Indians. Those who had been previously disinclined to favor efforts for the moral improvement of the aborigines, have frankly conceded the salutary effect of such efforts. The difference between those who have continuously received instruction from Protestant missionaries and those who have not is 'known and read of all men.' Modesty suggests that upon this point my words be few; and yet faithfulness forbids unreserved silence. Major P. Lugenbeel was in command of New Fort Colville for years. He also acted in the capacity of Indian Agent. In 1861 he said to me: 'Mr. Eells, those Indians of yours are the best Indians I ever saw. I wish you would go back and resume missionary labor among them.' Some fifteen or twenty of these Indians spent a portion of the last winter in Walla Walla. On the Sabbath a larger proportion of them than of the citizens of the place could be collected in a house of worship. I met them as my class in connection with the Sabbath-school in the Congregational church. As we were allowed our share of the time allotted to singing, we sang, in their tongue, the words which I arranged for them more than twenty-five years ago. So far as I have learned, their conduct in transactions with whites has been less objectionable than that of the superior race.

"The Nez Percés are a large and powerful tribe. They have been ill-treated

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and grievously wronged by Americans; and had they, at any one of several critical periods, combined against the whites, they might have caused incalculable injury. Under such circumstances, I know not how to account for their marked patience and continued friendship, but by attributing both to the influence of the gospel.

"I will herewith transcribe a few sentences of a letter, which I received in 1862 from Elwood Evans, Esq., the present Acting-Governor of Washington Territory: 'You must be aware that the very interesting history of those Christian pioneers, devoted men and women, who willingly abandoned home, society, and friends, who denied themselves all the pleasures and comforts of life, invited perils of no ordinary character, and in many instances sacrificed life itself to impart the glad tidings of salvation to a benighted race, is neither apt to be chronicled nor often appreciated. But, my dear sir, we who followed, have learned that the teachings of those good missionaries have not been lost; that they have had their effect in molding the character of the subsequent settlements, and have had much to do in modifying the history of the aborigines.'

"The educational interests of Oregon and of Washington Territory are indebted, in no small degree, to the counsels, influence, personal labors, and sacrifices of those who have been in connection with the Oregon missions of the Methodist Episcopal Church and of the American Board. In this respect, an honorable record will pass on to future generations.

"Let me add, in conclusion, that if I could have devoted more uninterrupted attention to the preparation of this letter, it might have been less tedious in respect to length. I am afflicted with a painful sense of its imperfections; and I fear that you will experience disappointment. But such as it is, permit me to commend it to your favorable regard, grateful that I may subscribe myself,

"Your unworthy fellow-laborer,

"CUSHING EELLS."

REMARKS.

1. In confirmation of the opinion of Mr. Eells, in regard to the change produced in the character and conduct of many of these Indians, it may be well to adduce the testimony of Benjamin Alvord, Major U. S. A. After saying (September 10, 1854) that the Nez Percés never shared in the hostile feeling of the Kayuses, declined to join in the war of 1847 against the whites, and have since steadily and repeatedly refused to do so, he proceeds as follows: — "In the spring of 1853, a white man, who had passed the previous winter in the country of the Nez Percés, came to the military post at the Dalles; and, on being questioned as to the manners and customs of the tribe, he said that he wintered with a band of several hundred in number, and that the whole party assembled every morning and evening for prayer, the exercises being conducted by one of themselves, and in their own language. He stated that on Sunday they assembled for exhortation and worship. The writer of this communication made repeated inquiries, and these accounts have been confirmed by the statements of others who have resided among them. Thus six years after the abandonment of the mission, its benign effects are witnessed among that interesting people."

2. The resultant influence of the missionaries upon the white population be-

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yond the Rocky Mountains is believed to have been greater and more beneficent than the modesty of Mr. Eells has permitted him to affirm. Had they accomplished nothing else, their lives would not have been spent in vain.

3. While it is apparent from the letters of Dr. Whitman at the Missionary House, that, in visiting the Eastern States in 1842–43, he had certain missionary objects in view, (of which Mr. Eells may not have been cognizant,) it is no less clear that he would not have come at that time, and probably he would not have come at all, had it not been for his desire to save the disputed territory to the United States. It was not simply an American question, however; it was at the same time a Protestant question. He was fully alive to the efforts which the Roman Catholics were making to gain the mastery on the Pacific coast; and he was firmly persuaded that they were working in the interest of the Hudson's Bay Company with a view to this very end. The danger from this quarter had made a profound impression upon his mind. Under date of April 1, 1847, he said: "In the autumn of 1842, I pointed out to our mission the arrangements of the papists to settle in our vicinity, and that it only required that those arrangements should be completed to close our operations."

Dr. Whitman evidently regarded his visit to Washington, and his success in conducting the emigrants of 1843 (nearly a thousand souls, it is said) across the Rocky and Blue Mountains, as settling the destiny of Oregon. In the letter just referred to, he said: "It may be easily seen what would have become of American interests in this country, had the immigration of 1843 been as disastrous as were the immigrations of 1845 and 1846." (In both these years, the route which he had selected was abandoned for another.) In confirmation of this opinion, we find a writer in the "Colonial Magazine" using this language: "By a strange and unpardonable oversight of the local officers, missionaries from the United States were allowed to take religious charge of the population; and these artful men lost no time in introducing such a number of their countrymen as reduced the influence of the British settlers to complete insignificance."

It is not too much to say, perhaps, that Dr. and Mrs. Whitman lost their lives in consequence of the success of the endeavors already described. The emigrants of 1847 carried diseases into the Indian country, which proved very fatal to the aborigines. Some became suspicious of him; some were exasperated; and a few affirmed that he was poisoning them with his medicines, to get them out of the way. It is believed by many, moreover, that the Roman Catholics were in a measure responsible, directly or indirectly, for the catastrophe of Waiilatpu. But it is inexpedient to discuss this question at the present time.

APPROPRIATIONS FOR 1867.

The Appropriations to the different missions of the Board, for the year 1867, have been made by the Prudential Committee. For some time past, it has been apparent to persons at the Missionary House, as "estimates" from the missions have come in, with the urgent reasons which, in most cases, have constrained them to call for an increase of the means placed at their disposal, that

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these appropriations must be larger than they have been of late. The expenses of living have largely increased, within a few years, in most of the mission fields, while the missionaries, deeply sympathizing with their suffering country during the war, have kept personal and other expenses at the smallest possible amount. But now, brethren who, in the urgent want of more associates, are greatly overburdened with labor and care, should not be longer oppressed, also, by constant financial embarrassment. After a careful review of the whole case by a sub-committee, appropriations have been made which, with the estimated cost of changing our currency into gold, for use abroad, and of sending out new laborers, and the various home expenses of the Board, are expected to carry the whole expenditure for the year to the sum of $518,000. For this amount, therefore, — an advance of near twenty per cent. upon the receipts of last year, — the Committee are constrained to look to the supporters of this work. If we cannot at once cheer the hearts of our brethren abroad, by sending, in full, the reinforcements so much needed, let us at least show a readiness to sustain them by our liberal contributions and our earnest prayers.

LETTERS FROM THE MISSIONS.

Western Turkey Mission.

MARSOVAN.

(About 350 miles E. of Constantinople.)

LETTER FROM MR. LEONARD, *August* 17, 1866.

WRITING first on business, Mr. Leonard then refers to the state of things in the Marsovan field, noting, it will be seen, some cheering facts.

Heat, Hard Work, and Joy — Communion Season. "Although the mercury, ranging from eighty-six to ninety-nine degrees, indicates a higher temperature than is remembered to have occurred here in any previous summer, our hands are full of work and our hearts full of joy. Last Sabbath, seven persons were admitted to the church on profession of faith. Three of these belong to the congregation in Amasia, twenty-four miles distant, where no church has been formed. One was a young widow of the girls' boarding-school, who is already actively engaged in the Bible-work, employing her leisure hours in visiting Armenian families, to read with them the Holy Scriptures. One was a man of over sixty years, who had spent a considerable part of his life as a teacher in Armenian schools. The death of a beloved daughter last year was blessed to his conversion. Another of the seven who stood up to unite in the covenant was a young man, who, while supporting himself by manual labor, and assisting also a dependent father, is studiously preparing to enter the theological school in order to become a preacher of the gospel. As usual, a large number of strangers were present at the communion, swelling the congregation to some two hundred and forty souls. The solemn reading of the Confession of Faith and the Covenant is always impressive. Several girls in the boarding-school have manifested an unusual interest in religion and expressed a desire to unite with the church. They hold prayer-meetings often by themselves, in the school. We hope the Holy Spirit is calling some of them to a holy life.

Reports from Out-stations — Self-support. "Sunday afternoon, in connection with the Sabbath-school, we had a kind of missionary meeting. Native helpers were present from Amasia, Hadji Keuy, Samsoon, and Vizir Keopreu, who made interesting statements from their respective

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fields. A letter from the Greek Protestants of Unieh was read, declaring their firm adhesion to the truth, and asking again for a preacher. They had hired one of their own number as a teacher and opened a school, with no assistance from abroad. Persecution followed; but their faith was not shaken, nor were their numbers diminished. In addition to all this good news, one of the brethren of the church announced that arrangements had been made for opening a boys' school in Marsovan, under the patronage of the Young Men's Society, and the teacher had been already engaged. They had not expected to make this announcement so early, but the strong appeal of some of the helpers, who justly chided the congregation for neglect and parsimony, in remaining all summer without a school, and the noble example of the new Greek brethren in Unieh, brought the young man to his feet. It requires much patience, firmness, often persuasion, sometimes "a degree of violence," to bring our community up to the duty of self-support. The forwardness of a few is hindered and counteracted by the covetousness of many. But where the spirit of the gospel prevails, the people will eventually learn both their duty and privilege.

The Church at Peace. "When I said our hearts are full of joy, I had much more in mind than these few lines indicate. The church, so far as we know, is now free from dissension or discord of any kind. Previous to the communion-season above mentioned, we held many church-meetings for the examination of candidates and the discipline of an offender. I think these meetings were all profitable to the church. The offending member (who was once employed as a native helper, but whose conduct of late had been a grief to many) was led to confess his error, and ask forgiveness of the brethren whom he had injured. There is joy in heaven over one sinner that repenteth. A brother gained is better than ten excinded. The only dark cloud that hung over us on this occasion was the fact that three church-members, who were long ago suspended, — or, as we say here, *put under censure*, — give as yet no signs of repentance, but daily confirm the justice of the sentence against them.

Monthly Concert — Reports of Student-Helpers. "Sabbath before last, our monthly concert was enlivened by reports from theological students, whom, after apostolic example, we had sent out two by two to the towns and villages, for a short vacation. In listening to their animated narratives one might be reminded of the report which the seventy brought to Jesus — 'Lord, even the devils are subject to us through thy name.' Two of the students went south, thirty miles, to Alkhat Hadji Keuy, where they strengthened and comforted our uneducated helper Bedros, with his little flock of disciples, and thence proceeded westward fifteen miles, to Chorum. Here they found, in a corner of the large Turkish town, twenty-five Armenian families, who have neither church, priest, nor Bible. They were welcomed very cordially, entertained wholly without charge, and urged to remain many days. A goodly assembly gathered around them, who heard the word gladly, and plied them with so many questions about the way of salvation that they could hardly find opportunity to eat or sleep. The last request made by the people, as the student visitors departed, was that a teacher might be sent to abide permanently in Chorum, and break to them the bread of life.

"But I must not enlarge. You can hardly appreciate, in America, the great gratification we experience when the work of any station has so far advanced that the fires of a pure Christianity can be kindled at different outposts, and the watchmen shout to one another from hill-top to hill-top, over the moral wastes and darkness of ages. Let us have faith that God's unerring plan of 'reconstruction' will be exactly executed, until 'the wilderness and the solitary place shall be glad,' and there shall remain nothing to hurt or destroy in all his holy mountain."

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BROOSA.

(57 miles S. S. E. from Constantinople.)

LETTER FROM MR. SCHNEIDER, *Sept.* 10, 1866.

MR. SCHNEIDER has been for many years connected with the Aintab station, Central Turkey; but he recently visited Broosa, where he was stationed for fifteen years, and wrote from there, mentioning facts of pleasant interest as to the progress which he noticed as having taken place since his removal.

Progress at Broosa. "A visit to this my field of labor before going to Aintab, presents a striking contrast between the past and the present. After having spent five months alone at Aintab, in 1848, I returned to Broosa, and left it with my family in 1849, reaching that new scene of labor in May. When we left here no church had yet been formed, and there was an audience of twelve or fifteen natives, and often not more than eight. No Protestant community had been regularly formed and established. Those were days of opposition and persecution here, and the work was but just being established in the capital itself. While many were convinced that the system of doctrines which we advocated was the truth, almost none were ready to face the violent opposition which an open acknowledgment of it would bring upon them.

"But, happily, all this is passed. Now the Protestants form a regular community, formally acknowledged by the authorities. There is a church here of fifty members, and a community of 160 souls, with a Sabbath audience of 150. They have a beautiful chapel, capable of holding 250 persons, and a day-school of 35 pupils. Their pastor is one of the first Protestants who, amid much violent persecution, embraced the truth, and he has proved himself a useful laborer.

"The church and community consist chiefly of young men of enterprise and active habits, possessing the esteem and commanding the respect of all around them. This is a very hopeful feature, and one which particularly strikes a person coming from Aintab, where there are so many whose thick and silvery beards give them an air of age and venerableness. Protestantism is now an established fact here; no one dares to intimate that it has not a right to exist, and few are so bold as to deny that it has claims on their acceptance. At least half of the Armenian population are convinced of its truth, and nothing but an influence from on high is needed to persuade them to embrace it. While the progress has not been all that could have been desired, it has been very cheering and encouraging in view of the former condition of things.

Gain in other Places also. "And not only in the city itself, but in the vicinity also, there is much to encourage. In eight different places the truth has found a lodgment, and there are 45 church members, and communities amounting to over 200 persons. These are so many different points in which the gospel is not only destined to grow and expand, but from whence it is to spread to other places.

"I feel greatly encouraged by what I see and hear in this field, where fifteen of the best years of my life were spent. We must thank God and take courage. Nothing is more certain than the final triumph of this cause; and I never felt more deeply than now, after nearly thirty-three years of experience, that this blessed work is infinitely worthy of the highest and best efforts of man. I do most cheerfully consecrate to it all the remaining energies of my life."

Central Turkey Mission.

MARASH.

(About 90 miles N. E. from Scanderoon.)

LETTER FROM MR. MONTGOMERY, *September* 18, 1866.

Visit to Zeitoon. Many readers of the Herald will remember frequent references to *Zeitoon*, a place about thirty-five miles north of Marash, containing, with its villages, twelve or fifteen thousand inhabitants, rough mountaineers, who have maintained, until quite recently, their independence, paying no taxes, defying the power

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of the Turkish Government, ready to put any one to death who should embrace the Protestant religion, and so a terror to Protestants in the vicinity. Gradually their feelings of opposition to the truth have seemed to be softened, and in the summer of 1864 Dr. Pratt visited the place, (by request, to see a sick person,) walking the streets and talking in the market unmolested, and finding some movements towards Protestantism. The present position of affairs there, as connected with the missionary work, is exhibited in this letter from Mr. Montgomery, who, on attempting to visit the place, was violently assailed by a mob, and barely escaped with his life. Priests, it appears, were the instigators of the assault, Government officials conniving. But, as usual in such cases, good is likely to come from the evil. Our brother writes:—

"The first item of interest is in regard to Zeitoon. Within the present year this Armenian stronghold, so long in rebellion against Turkish authority, has fully submitted to the Government. During the latter part of the spring, letters were received at different times from the Protestants there, inviting us to visit them, and assuring us that there was no danger to be apprehended, and that we should be welcomed by many. Dr. Pratt had made arrangements to accept the invitation, leaving here on the morning of June 20th; but as he was detained by sickness in his family I went in his place, accompanied by Pastor Avedis, of the second church, and a deacon from the first church. We arrived the next day at the house of a Protestant brother, living a mile outside the city, where we saw and had friendly intercourse with two or three of the Zeitoon people.

Assaulted by a Mob. "At evening, as we were entering into the city to visit the Governor of the place, according to custom, a furious mob of men and boys from within met us, dragged us from our horses, and at once began beating and stoning us with frantic rage, rending the air with savage yells and curses. The Protestant brother who was our guide was quickly driven from our sight amid volleys of stones, the mob crying 'Kill him! kill the wretch!' and the like. The deacon was allowed to escape and secrete himself; but for Avedis and myself there was no escape till the mob had spent their fury, stoning us, and afterwards kicking and beating our prostrate bodies, while we were looking only for a speedy escape across the 'dark river.' Then one or two men were allowed to interfere and with difficulty bring us away, the crowd following a long distance, stoning us, and occasionally administering an extra beating. Thus we were saved as by a miracle of God's gracious providence, and sent off toward home, with our horses, having been in the hands of the mob over two hours. We had a hard ride that night, as — hatless, our clothes torn and soiled with blood, ourselves so bruised and sore that we could scarce sit on our horses — we picked our way homeward by the rough mountain paths. Yet, while grateful for our own lives, so wonderfully spared, we could not but feel sad for the poor priest-deluded people, whom we were thus obliged to leave again in their darkness.

Priests the Instigators. — Complicity of Government Officials. "The mob, as we afterward learned, was gotten up wholly by the priests, and instigated from Marash. Just before meeting us they had been exhorted to kill us, by a priest, who told them murder was *usually* wrong, yet as this was a matter of the salvation of souls, they could do it with impunity. It is said that the Turkish Governor promised the priests that whatever they might do to us *he* would not interfere. Certain it is he did not interfere, and there is not wanting evidence to prove his complicity, as well as that of the Pasha of this place, in the matter, and of a secret understanding between the priests there and the authorities here, to prevent Protestantism from gaining a foothold in Zeitoon. Yet the Pasha here pretended to investigate the matter, brought six of the principal men in the mob to Marash, allowed them to testify that they had heard of no such affair in Zeitoon, and sent them home again!

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An order has been given at Constantinople for a new investigation of the affair, but whether justice will be done or not remains to be seen.

Good to Come. "In the mean time good is likely to come out of the matter. The Zeitoon people, fearing that they have overdone their work, are kept under a wholesome fear. The few Protestants in Zeitoon are beginning to hold up their heads and breathe more freely, while many who had failed to declare themselves before the outrage have now become openly Protestants. Thus God is making the wrath of man to praise him."

Want of Helpers. Turning to other matters, Mr. Montgomery writes:—"Another item, and more discouraging to us, is our growing want of native helpers. The interruption in our theological school, caused by the death of our lamented brother Goss, and continued by the weakness of our missionary force, is beginning to affect our work sadly. No young men are ready, or will be ready in a long time to come, to make up the loss which sickness and other causes are creating every year. Baron Sarkis, whom we had expected to ordain and install over the Albustan church sometime since, has been sick all summer, and there is little hope of his life. Baron Vartanar, acting pastor of the First Church here, has suddenly become nearly blind, and will probably be compelled to leave preaching to save him from total blindness. These two churches are now without preachers, and, for aught we can see, must remain so for some time. What we shall do for such places as Zeitoon, Yarpuz, and other mountain towns, now beginning to make loud calls to us for earnest and speedy effort, is a question of no little importance. We have been praying the Lord of the harvest to send us laborers, but perhaps our faith is too weak. One thing is certain, we need the outpouring of the Holy Spirit upon all our churches, to awaken in them new spirit and earnestness, and upon our young men, to turn them from worldly pursuits to consecrated lives for the Master. We love to feel that you are praying for us and for the work committed to our trust. The Lord glorify his name in us and with us!"

LETTER FROM MR. POWERS, *August* 3, 1866.

Visit to Kessab. Mr. Powers left Marash on the 14th of August, and went by way of Aintab and Antioch to Kessab, at which place, as an out-station of Antioch, he formerly spent considerable time. His letter is dated there, and he writes, respecting his reception and the state of things in the church, as follows:—

"My reception here, after an absence of between five and six years, has been most gratifying. Half a mile from the village we began to be met by men, women and children, with extended hands, and words of welcome on their lips. The throng greatly increased as we approached the village, multitudes arranging themselves on the roadside so near my path that they could grasp my hand, and I entered the mission premises amid the greetings of a singularly mixed crowd of all ages and sexes. And I have been left alone scarcely for an hour since my arrival. Both on the way and since my arrival, I have been particularly gratified with greetings from so many of the youth, who have grown entirely out of my knowledge. My heart was most tenderly touched when a poor blind boy, led by a smaller one, entered my room and began feeling after my hand as soon as he passed the door.

"But how shall I describe my comfort and joy yesterday, when in the church, the building of which I superintended, I was permitted once more to address a most attentive audience of 600 or 700 persons, who had been accustomed in other days to listen to my voice in the sanctuary. It was the first Sabbath in the month, when the Protestants in half a dozen surrounding hamlets are accustomed to come together at the Kessab church, and now, having heard of my arrival, there was an unusually large gathering. It was a scene and an occasion long to be remembered. And after all

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the vicissitudes of the past few years, the scenes through which I am now passing, are peculiarly grateful to my often 'sorrowful, yet alway rejoicing' heart. Nor can I forbear to express the happiness I feel, amid the fresh memories of the past, to find myself, though alone, with a cheerful, grateful and trustful heart, sitting in the house that I built, shaded by the vines and looking out upon the fruit-trees that I planted, eating grapes and vegetables from the garden that I made, and drinking water, cool and sweet, from the well that I dug. Blessed be the Lord for all his goodness.

Condition of the Church. "As to the spiritual state of things here, it was hardly to be expected that every thing in the church and community would be found in the same satisfactory condition as when left, more than a year ago, by my former beloved associate, the lamented Mr. Morgan. By his untiring efforts, a more vigorous and healthful spirit had been infused into the church, the great principle of self-support had been acknowledged as of binding obligation, and certain important measures had been adopted with a view to securing a state of permanent and growing prosperity. These measures have not been carried out. The Lord's Supper has not been administered, and some instances of unchristian conduct have occurred in the church that require attention.

Poverty and Oppression. "This state of things is not to be attributed wholly or mainly to the absence of Mr. Morgan. The people have experienced a sad reverse in respect to worldly matters and the means of getting a livelihood. There has been a failure of some of their crops; on others, Government has imposed so heavy duties as to render them of no value for mercantile purposes; the price of breadstuffs has greatly risen; the ordinary taxes have been increased, and certain extraordinary demands — extortions, I might say — have been made upon them, so that these poor people are really suffering a severe pecuniary pressure. In this connection I may add, that their preacher has been, from unforeseen causes, twice changed, and for a while they were left without a preacher. Still they have not forsaken the assembling of themselves together, either in Kessab or in the hamlets outside.

Much to Approve. "I have been much gratified to learn that the Protestants in six hamlets outside of Kessab are in the habit of meeting with the church here on the first Sabbath of every month, and that a regular system has been adopted, by which, for the most part, those hamlets are supplied by the deacons and other members of this church, on the other Sabbaths of the month. But whether so supplied or not, the people come together for the worship of God, and the study of his Word.

"Under all these circumstances, I think it a matter of devout thankfulness to find here so much to approve and so little to censure. There seems to be, in general, a sincere love of truth and the ordinances of God's house, a heartfelt interest in the prosperity of religion, and a willingness to labor in the service of the Master; and although, in respect to wealth, intelligence, culture, refinement, and all the external comforts and enjoyments of life, they present a most striking contrast to the state of American society, they have souls of priceless value, upon which, through all this exterior roughness, the Saviour looks with intensest interest, and to coöperate with him in saving which is blessed indeed. And if they can be relieved from their present pecuniary embarrassment and suffering, I trust they will resume the responsibility of supporting their own educational and religious institutions, in doing which their efforts have recently been relaxed. Measures have already been adopted for looking after delinquent cases, promoting the spirituality of the church, and preparing them for the proper observance of the Lord's Supper on the last Sabbath of this month; in all which efforts their readiness to coöperate with me encourage the hope of gratifying results."

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Eastern Turkey Mission.

KHARPOOT.

(About 175 miles S. of Trebizond.)

LETTER FROM MR. BARNUM, *August* 25, 1866.

Disastrous Fire. Mr. Barnum reports a very serious fire at Kharpoot; and readers will be much interested in the account given of the aid rendered by the missionaries in arresting its progress.

"This city has just been visited by the most disastrous conflagration which, so far as is known, has ever been witnessed here. The alarm was given about one o'clock, Monday morning, when the fire was already well advanced. It originated in a Turkish shop, where a man had been smoking the evening before; and this is supposed to have been the cause of the fire. Before the flames could be checked, they had consumed nearly the whole of the business portion of the city. The shops were closely packed together; and, of the five or six hundred occupied by the merchants, traders, grocers, and mechanics of the city, only a few are left, and these of the very poorest. Buildings in the interior of the country are made of stone or sun-dried brick, with a flat roof of wood, covered with about a foot of earth, and thus a fire generally makes slow progress; but these shops all had wooden fronts, and large numbers of them were lined with wooden shelves and filled with combustible goods; so that, with a fresh breeze blowing, the work of destruction was very rapid.

No Means to arrest it. "The city is wholly destitute of the means of extinguishing fires. There are no engines of any kind, and no buckets even. Water is brought only in skins, upon the backs of *fifteen* or *twenty* city water-carriers: so that this agency cannot be relied upon. Of the multitude who come together at a fire, scarcely one in a thousand makes any definite and steady effort to check it. The mass of the people seem as powerless as children, and the efforts which are made are often such as to facilitate the spread of the flames. Those who have any self-possession, for the most part, devote their energies to plunder.

Efficiency of the Missionaries. "We had, on previous occasions, rendered effective service in putting out fires; and, as soon as this was discovered, everybody seemed to look to us. Several men ran at once to give us the alarm, as though we were a fire-company. We have a force-pump with hose for the protection of our own buildings, but there was no chance to use it. The theological school is supplied with a good number of pickaxes, shovels, etc., in the use of which the students earn a part of their support; so, with these implements and an axe and some ropes in hand, the students and some of the Protestants put themselves under our lead; and, until sunrise, they and we fought the fire in true American style. We cut it off in one direction by walling up the door of a khan with stone, and smothering it as it caught on the roof, by throwing on loose earth. In other directions we battered down walls, and dug up roofs, throwing the dirt on the advancing flames; and thus, by dint of hard work, the fire was kept from spreading among the private dwellings. If it had not been checked just when it was, hundreds of private houses must have been added to the already disastrous loss of property.

Thanked by the Pasha. "The Pasha and several other members of Government were on the ground, but the most which they attempted to do was to second our endeavors. After we came home, the Pasha sent a special messenger to express, as he said, not merely his own thanks but those of the whole community; and, yesterday, he sent us word that he had mentioned our services in an official report to Constantinople. The adulation of all classes has been so profuse as to be really quite embarrassing; and the people all ascribe the salvation of the city to us, although we worked only as it is the habit of almost all Americans to work at a fire.

Property Destroyed. "It is difficult to make any estimate of the loss of property by this conflagration. The aggregate is,

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of course, less than from a similar fire in America, for this is a small city, and we have no large, fine buildings, but the loss is as great *in proportion*, I do not doubt, as would be the destruction of the business part of almost any other city. Large quantities of goods were removed from before the flames, but, in the excitement and despair of the moment, they were passed over to anybody who would carry them away; and as a consequence, the great proportion of them were appropriated by those who took them, and secreted. A great amount of property has thus been put out of the way, and the Government is very slack in searching for it. Hundreds of men who, one week ago, had what is regarded in this country as a competence, are now reduced to poverty, and a good many to real want.

"Many of our own congregation have lost almost every thing, and nearly all have suffered more or less. What the effect will be upon their attempts at self-support and active evangelization, it is difficult to tell. To the loss by the fire must be added that of a protracted suspension of trade. Measures are in progress for rebuilding the shops and bazaars, but, with the Oriental moderation, it will be a long time before business can be resumed as before. Our own people bear their losses in an excellent spirit, and show a disposition to help one another as far as they can.

The Mission Work — Opposition. "Our seminaries are going on very prosperously, and the work in all parts of the field is hopeful. One of our greatest trials this summer has been the opposition manifested to the building of chapels in various places. In Choonkoosh the local authorities prevented building for a time, but we have at last overcome them through the authorities here, and the building is approaching completion. The same obstacle has existed in Divrik for a year, but we hope that this is finally removed. The churches in Divrik and Mashkir have each called a man to be their pastor. The ordinations are to be two weeks hence.

Liberality — The Cholera. "The little community in Shapik have pledged themselves to give one tenth of all their earnings to the Lord. This is a village near Arabkir — the smallest and poorest which we occupy. Five years ago a pastor was settled there, but for four years the people paid him only two dollars. If they hold to their present resolution, we have a hope that they will soon be wholly self-supporting. There is cholera in Bitlis, Mardin and Diarbekir, and their villages, but as yet it has not come into our borders."

DIARBEKIR.

(Near head waters of the Tigris, 220 miles N. W. of Mosul.)

LETTER FROM MR. WILLIAMS, *September* 14, 1866.

Death of Mr. Walker. Seldom do letters from the mission fields bring more unexpected or more painful intelligence than is presented in this communication from Diarbekir. A much respected, warmly beloved, and most useful missionary, within less than ten months after he reached the field on his return from a visit to the United States, and after a very brief illness, has finished his earthly course and entered into rest; leaving wife and children, a mission previously much reduced and greatly needing help, a native church and Protestant community strongly attached to him and presenting a most important and promising field of labor, his associates in the mission work, and many relatives and friends in his native land, to mourn deeply, and to ask in their anguish, Why must this be? Truly, God's ways are not our ways; but as the heavens are higher than the earth, so are his ways *higher* than our ways and his thoughts than our thoughts. Mr. Williams writes as follows, to the new Secretary of the Board: —

"Brother Walker is dead! And thus I begin my correspondence with you! It may continue for years, but I shall hardly ever again make your heart so sad. The cholera had nearly ceased. At the close

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of last week it revived, and within a few days several were attacked from among the circle of our more intimate friends, in whose case medicine seemed utterly powerless, and in a few hours they were gone. Mr. Walker neither courted nor shunned exposure, but earnestly and faithfully endeavored to do what appeared present duty. Monday he was in the city, as he was whenever it seemed to be duty, and doing what his hands found to do. Tuesday morning he felt ill, and the diarrhea commenced. No one felt any anxiety or dreamed of any fatal issue. The usual remedies were at once put into use, and all the symptoms were very favorable till evening. During the night the symptoms assumed a more vigorous and threatening character. Still no *alarm* was felt till after Wednesday evening; but the change on Tuesday night awakened anxiety, and one of the brethren, unknown to the Walkers, sent me this telegram: 'Mr. Walker has a diarrhea which we cannot check. Come.' I got this at half-past nine on Wednesday morning, and knew that the case, if unfavorable, would reach its issue before I could possibly reach there. My absence might be very protracted, and there were some station matters which ought to be now done, as none but I could do them. These things and the preparations for the road detained me four hours, but, riding all night, I was here on Thursday, one hour after sunrise, and found that our brother entered into his rest at one o'clock on Thursday morning, September 13, — six hours before I got here. Mrs. Walker is supported as those would expect her to be who have had personal experience of His love whose arms are under her.

"How desolating a blow this is to our field and work, there is no need that I should tell you. Yet, I will not say that we believe, *we know*, that the Lord — our Lord — our Jesus reigns, and not a sparrow falls to the ground without him. Our Father has permitted this, and looking upward through our tears we say, 'Even so, Father, for so it seemed good in *thy* sight.' 'Thy will be done.'

"Of the character and the excellences of this dearly beloved brother *you* do not need that I should say any thing, for you have known him longer than I, and I dare not trust myself to begin on such a theme.

Weakness of the Mission. "It will be but a little while, and there will be nothing here to be reinforced! The mission to Eastern Turkey, covering the whole region from the Black Sea to the Persian Gulf, will, when Messrs. Pollard and Wheeler have sailed in the spring, consist of Messrs. Allen, Barnum, Parmelee, and Williams, — enough, certainly, to man one station, but rather a small force to subdue and hold so large a fraction of a continent. But the Lord reigns and understands his own counsels. We will trust in him."

LETTER FROM MR. WALKER, *August* 21, 1866.

THE letter from which the following extracts are taken was written by Mr. Walker about three weeks before his death, and was received and prepared for the press before the announcement of that event came to hand. It will be read with the more interest as being the last, probably, written by him to the Missionary House, and referring so largely to the disease which was so soon to take him away also. Little did he think, perhaps, while preaching the sermon to which he refers, that it would so soon be said of him also, "The Master is come, and calleth for thee." He wrote from Alipoongar, one mile west of the city of Diarbekir, where he was located with his family for a time, to escape the oppressive heat of the city.

The Cholera. "We have been for the last five weeks in the midst of cholera. Oh, it is a dreadful scourge! Day before yesterday (Sabbath) I preached at Cutterbul, two miles from this, across the Tigris, and at Karabash, three miles beyond that, and returned to hold a third meeting here in Alipoongar, where a good many of our people have fled, on account of the cholera in the city. My text was, 'The Master is come, and calleth for thee.' One of my audience at Cutterbul was a stout

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young farmer, in perfect health, a member of our church there, who listened attentively, but probably did not in the least suppose that the Master was calling *him*. But the next morning, after a night of agony, he was laid in the grave. I trust he was prepared. The summons is dreadfully sudden to many. A week ago last Sabbath, I tried for two hours or so to ward off the death-blow from a humble female member of our church in the city, — one who had lived in our house several years and in whom we felt much interest, — but in vain. The Master called for her.

Protestants now Taken. "Last year about 1500 died of cholera in the city, and of them only a Protestant child. This year it has been different. It may almost be said to have begun with the Protestants, one of the very first deaths being that of an old man, a member of our church, who for months past, until the day of his death, had daily conducted to and fro, from house to school, one of our young female teachers, for whom it would be unsafe to go alone, I paying him sixty cents a month. A week or so after, we buried our 'Little Sara,' as the whole congregation called her, of whom I want to write something to the editor if I can get time. And so one after another of our people has been called until, from the city, five adults, two youths, and five little children have gone, and several more from Cutterbul. Yet the whole number of deaths this year has been but about 600 in the city.

The Disease follows no Law. "It has singularly prevailed in the villages, near and far, on the east side of the Tigris, and not at all on the west side. We cannot account for its coming or its going. It follows no law which we can conceive. If engendered or increased by *filth*, then why should it ever be lacking in Diarbekir; and once commenced, why does n't it exterminate the inhabitants? We have found great profit (many lives have been saved) in the use of the medicines recommended by Dr. Pratt in the 'Herald.' When taken *in season* they do not fail to work well, but the native doctors prejudice the people against them. They bleed, and almost invariably *kill* the patient.

"The disease has seemed to prevail this year more among the Christian population of the city than among the Moslems, while last year the Moslems suffered most. Few of the Moslems have fled the city, it being regarded as fleeing from God, and contrary to their faith, but multitudes of the Christian sects have fled. Our congregations in the city are thus very greatly reduced, and business is quite deranged and prostrated. This, in addition to the previous causes of trial, from famine prices and the exorbitant taxes demanded by Government, which are not abated a jot because of any decline or failure of incomes or prosperity, must occasion great distress and poverty among the people.

Governmental Oppression. — Self-Support. "It does seem to some of us that the Turkish Government is fast enacting the fable of the goose with the golden egg, and the folly must, ere no distant day, bring itself to an end. The more distant provinces suffer more than those near the seat of Government. And all this serves to make the matter of self-support, in respect to their religious and educational institutions, vastly more difficult for the people themselves in the execution, and more difficult for the missionary in the urging, if he have any sympathy and softness of heart in view of their distresses. But we take the ground that *giving to the Lord*, for his gospel institutions, does not impoverish, that they will have none the less of real blessing for what of self-denial they thus practice, and that they cannot afford, even the poorest, to go without a share in sustaining the Lord's work."

MARDIN.

(57 miles S. E. of Diarbekir.)

LETTER FROM MR. WILLIAMS, *August* 26, 1866.

A Correction. "On pages 206 and 207 of the 'Missionary Herald' for July,

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1865, there is a letter cautiously expressing the conviction that Farho, a Protestant Koord of Cutterbul, (as well as his companion, Tamo,) had *probably* been murdered, under cover of military discipline, on account of his religion. It is due to you and to the public, to say now that, so far as the taking of his life is concerned, the conviction was an erroneous one. His family have recently received from him a letter, showing that he is alive, and *living as a Moslem.* His long delay in writing is excused on the ground that he was detailed to some service in an out-of-the-way place, whence he had no opportunity to send. All this I learned while just now at Cutterbul, and improve the first post after my return to correct so much of the former statement as proves to have been erroneous. His Protestant friends still believe that as soon as he escapes the army he will again avow himself a Protestant. I doubt. Has he been aided as he should have been by the prayers of Christians, to be faithful *to the end*, amid the circumstances of trial in which he was called to 'Stand up for Jesus?'

The Cholera. "We have had another summer of cholera, but it *seems* now to be about spent, both here and at Diarbekir. The deaths there amount to about 600, here to about 400. Among the poor Circassians, and in many villages, the mortality has been very great. It is said that in a single mahallet (ward, district,) of Tel 'Armen there were ninety deaths. The whole village may, perhaps, have 200 houses. We have made a good deal of use of the 'Hamlin Mixture,' and have not heard of one case which proved fatal where the directions were strictly complied with. On the other hand, many malignant cases recovered though the sick ones did every thing they ought not, and nothing that they ought. Plenty of such died too, but with this people, one case of recovery without medicine, and with drinking plenty of water and eating fruit *ad libitum*, outweighs twenty cases where such a course terminates fatally. Hence the 'Mixture' has lost prestige among the natives here, but *we* believe that it has saved many lives."

Syria Mission.

BEIRUT.

LETTER FROM MR. H. H. JESSUP, *August* 15, 1866.

THE thoughtful reader will find much of suggestive interest in this communication. The additions to the church at Beirut, the monthly meeting there of a Native [Protestant] Missionary Society, and the subscriptions for the *Morning Star*, are all pleasant facts. The extracts given from the report of a colporter indicate that cheerful hope may be entertained respecting a native agency, upon which we must so largely rely for carrying on the evangelizing work, though, as yet, there is a felt want in Syria of men of the right stamp for native pastors. But the most remarkable and noteworthy portion of the letter is that which relates to the Arabic language, and the prospective call for Arabic books and Arabic speaking missionaries among the negro Mohammedans of Interior Africa, east of Liberia, with the suggestion that young men may be sent from Liberia to study Arabic in the Syrian Protestant College.

Additions to the Church. "Last month we received to the Beirut church, on profession of faith, three young persons, who gave good evidence of a change of heart. One of them was the youngest daughter of Tannoos el Haddad, the first Protestant in Syria. He has gone to his rest, but he was a man of prayer, and his prayers are being answered in the conversion of his children.

Native Missionary Society — A Colporter's Report. "The monthly meeting of the Native Missionary Society of Beirut was held on the 5th inst. The most interesting features in the meeting were the subscriptions, about one hundred in number, to the *Morning Star*, and the report of Ishoc es Shemmaa, the colporter of the Society. This letter was quite interesting. It is too long to be translated in full, but I will give you a few extracts. He visited twenty-two villages and cities, selling books and conversing on the subject of religion.

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His experience was quite varied. He reports: —

"'When I reached Keitooleh, I dismounted in the midst of the village, and opened my bag of books. The people thronged around, and we discussed and read in the Bible until sunset. Then a noisy fellow came and tried to stir up a mob against me, but the people were divided among themselves and did not harm me. Then two brothers came and took me to their house, and shut the door and asked me to read in the Gospel and pray, as they longed to know how the evangelicals pray. I read and prayed, and one of them repeated every word after me in a loud voice, and when I had finished, he said, 'I am a happy man to-night.'

A Friendly Boy. "'In the morning, early, as I went out from the house, a little boy of twelve years came to me and said, "Will you come to my house?" I said yes, and followed him, and found he had prepared breakfast for me, and he kept asking me what I would have him do for me. I told him how Jesus came to die for us all, and he listened to every word with increasing interest, and said, "I wish to hear very much more about these things."

Opposition. "'From this place I went to B'Kaseen. As I entered, the priest met me with a crowd of men, and said, "Are you a Gospel man?" I said yes. Then he said, "The Gospel has no business here. Away with you. We want no Angleez religion here." So I was not able even to dismount in the village, but hastened on to Jezzin, where I spent three days in talking and reading God's Word to the people.

A Moslem Friend. "'Thence I went to Meshghaza, where I had a warm welcome, and my heart was cheered. For although many opposed, yet others favored me, and among them an aged Moslem, who sent his son for me, saying, "Bring our guest to lodge under our roof." He was eighty years old, and a Mohammedan, yet he wished me to read all the time from the Gospel, and pray; and he rebuked the Maronites for not receiving the Gospel, which is the word of God. He said he believed the New Testament to be true; and we sat up long, talking about religion. Of a truth, my brethren, God's word was thus confirmed, that all shall know him, from the least to the greatest; for this aged Moslem in Meshghaza and the little boy in Keitooleh both hungered after the truth, and were glad to receive it.

Joy and Grief — Rage of an Opposer. "'But, my brethren, I wish to tell you of an event in which my joy and sorrow were commingled, — joy to find a Christian brother in the wilderness, and sorrow to find men willing to do me violence, because I spoke in Jesus' name. It was this. I was journeying from Damascus toward Bludan, intending to return to Beirut by way of Baalbec. I rode a donkey belonging to a muleteer from Bludan, and as we rode along, there came up with us a man, who, like me, was carrying books; and he too was a Christian and a missionary, going about like me, and was going to Baalbec. How happy was I at that moment; and we conversed on subjects dear to us both as we rode along, and about our common work. But my muleteer, though of the Greek religion, could not endure to hear us speak of the gospel, and began to curse us both, and to roar like a lion in his blasphemy and violence. "Get down from that animal," he screamed to me. I told him it was a smooth road and it was too hot then to walk, but I would walk when we reached the descent. He then rushed upon me and threw me to the ground, and tore my clothing, and hurled a huge stone at me. It did not hit me, and three other muleteers came to my help; but he prevailed over them all, and threw another huge stone which struck the top of my head, and cut a gash four inches long, to the bone. I fell to the ground, and the blood poured over my face. The wild man then left me to my fate, cursing and saying "Oh that I had been alone with him; I would have slain him outright."

Christian Friendship and Aid. "'Then, my brethren, the love of the kind brother from Damascus came to my relief. He

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put me on his own beast, and took me to a fountain, and washed and dressed my wounds, and then took me to a village near by, where he stayed with me at the inn all night, watching over me like a brother, and calling to me at intervals, "Ishoc, are you still alive?" So kind was he. The next day he took me to Bludan, where I was cared for. Then he went twice to Damascus to lay the case before the Government, and at last had the man imprisoned and punished.

"'Now what but the love of Christ led him to be so kind to a stranger? And what but the want of Christ's love led that other man to be so unkind and wicked? Oh, my brethren, our fellow-countrymen need the gospel, and who will give it to them if we do not? They cannot hear without a preacher. Yes, we should all be very earnest in giving the pure gospel to our fellow-men in Syria. And now I ask you one thing. Pray for me, that I may not be ashamed of the gospel of Christ; and as I go again to Hamath and Safeeta, that I may be delivered from the hands of ungodly men. And may all our native land be filled with the gospel, and with those who love the Lord in sincerity. Amen.'

"You will observe from this narrative, that this young man has the root of the matter in him. A few years ago he was a common street-singer in Hums, but now he is a promising candidate for the ministry, and we keep him engaged in these evangelistic labors as a *practical* preparation for his theological course.

Want of Pastors. Mr. Jessup speaks of there being little prospect, at present, of obtaining a native pastor for the Beirut church, and says: —

"We have two native pastors, and hope earnestly for more. We will preach and pray, and print books, as long as the Lord allows us to labor here. I believe Syria will yet be evangelized, and in the simple gospel way, and true churches be formed on every side."

The Press — Arabic in Africa. "Our press work in Beirut must be enlarged and not diminished. There are seven presses in Beirut now, and all are printing books of an injurious tendency. Ours is the salt which is to cleanse the waters. And the sphere of our influence is extending. Professor Blyden, of Liberia College, Monrovia, has come here to study Arabic, and carry back with him Arabic books. He states that tribes speaking the Arabic language are encroaching on the borders of Liberia, and that if his people would carry the gospel into Interior Africa it must be through the Arabic language as a medium. He even proposes to send two young men from Liberia to the Syrian Protestant College in Beirut, to learn the Arabic language. It would seem that negro Mohammedans are pushing westward from Nubia and Soudan, propagating their faith among the pagan tribes, and teaching that the Arabic, being the language of the Koran, is the only sacred language. One may now travel from Liberia through to Cairo (other things being favorable) using only the Arabic.

"The missions in Egypt are assailing Africa from the northeast, but who had dreamed that the Syria Mission, in Western Asia, would be employed, in the providence of God, to aid in opening up Western Africa? Just at this time, when the first correct version of the Bible in Arabic is completed, this new revelation with regard to the extent of the language is made. It is the Lord's doing, and we should be ready for our new duties as connected with it.

Men Wanted. "It will not do to allow this mission to die out for want of men. What you are doing here is not simply for the few nations and tribes who live in Syria proper, but for more than a hundred millions who speak this language. Who is to prepare a Christian literature in Arabic if our forces are so weak as virtually to prevent all literary labor? We need Dr. Van Dyck again, and others to aid him. The devil has translators enough at work, reducing Voltaire, and Eugene Sue, and other similar authors to an Arabic dress; and infidel clubs are springing up all around us among the young men of the various sect. We must give them better books. If we do not meet the want, it

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will not be met. I hope the Board will bear this in mind.

Female Seminary. "In education we are doing what we can. The Native Female Seminary, (for which a large building has just been completed on the mission premises, without cost to the Board) is prospering, but has not yet become self-supporting. We hope it will in time, but at present we must pay the teachers. The girls pay over a thousand dollars for board, but we must raise another thousand for the salaries of the teachers. Hitherto we have shrunk from asking the Board to help us out in this matter, but it may be thought best by the mission, at its meeting this month, to put something into the estimates on the subject. The prosperity of this school is of much importance to our work and to the good of the people."

Mahratta Mission — Western India.

Mission Meeting — Cry for Help. The Mahratta mission held its annual meeting in July last. The brethren felt constrained to approve of Mr. Fairbank's going, with his family, to the Pulney Sanitarium, for a year, and in their reduced condition made the best arrangements they could for the care of their various fields, dividing the several stations of what was formerly the Ahmednuggur mission into three districts, and putting each under the supervision of one man. Letters from several of the brethren refer to the pressure under which they are placed, the heavy burden thrown upon each man, and the urgent need of reinforcement. Mr. Fairbank wrote, August 1: — "It was no easy matter to divide the work of our *eight* districts (in this vicinity) into *three* parts, and impose it on the three missionaries who will be left when we go away. Of course many things will only be *superintended* that ought to be carefully *wrought*, and at the best, the burdens are such that we fear they will prove unbearable. In this our extremity it seems very sad that not even one new recruit is to come with the Bissells, and that even they were detained in America for months after they were ready to start on their return."

Mr. Harding also wrote, August 7: — "I hope you will not forget our very great need of reinforcements. It was extremely painful, at our recent meeting, to see how utterly inadequate our present force is to carry on the work we have in hand, to say nothing of extension. Nearly every member of the mission has more than he is able to do, and if any one fails now, his place cannot be supplied from our present number. Mr. Fairbank is about leaving, to be gone for a year, and before he returns, it is very likely that one or two others may be obliged to go home. We hope our extremity may be God's opportunity, and yours too."

AHMEDNUGGUR.

(140 miles E. of Bombay.)

LETTER FROM MR. HAZEN, *August* 4, 1866.

Spiritual Prospects. Mr. Hazen wrote from Ahmednuggur, August 4, upon the subject above mentioned, and some others. Referring to the detention of Mr. and Mrs. Bissell in the United States, he says: —

"After all, this delay is but a part of our daily experience in this great life-work for the Master. We must have 'long patience' (Jas. 5: 7, 8). We are not permitted, here, the joy of harvest. Even the hopeful indications which I noticed in a letter sent in the early part of the year have not yet resulted in any visible fruit. I have no cases of even apparent conversion of which to write. Our case is somewhat like the course of Nature at this season. About the middle of June we had a very fine rain. The parched, brown earth turned to the most delicate shade of green. It was a constant delight to the eye to watch the changing shades as the grass grew; but, as no more rain came, the grass itself soon turned brown, and the desolation seemed even greater than before. It was the blasting of hopes. Then, once again the showers came. The rain has now fallen abundantly and seasona-

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bly, and all are rejoicing. Would that we might follow out the analogy in our spiritual work, and see the second parching followed by the 'great rain of His strength.' Will it not be so? Do we not read in the same place, 'the coming of the Lord draweth nigh'? So we will toil on, even when tempted to say it is of no use. We will press on notwithstanding our *clogs*.

Extremity of Weakness. "We will yet hope to see the Lord's hand stretched out to save even in our extremity of weakness; for truly it seems an *extremity* to us. Can you realize what our secretary means in speaking of *eight* districts to be cared for and superintended as they may be by *three* men? Aside from my duties in this city, the field committed to my charge extends to the south and to the southwest a distance of fifty miles in both directions. Off southwest, fifty miles, I have a teacher whose school I have never been able to visit. South of this, thirty-four miles, resides a Bible reader, who itinerates in the region southeast and west from his home. How much care can I give him? Little more than to take in his monthly account of places visited, and the like. When Mr. Fairbank leaves for his health-visit to the Pulney Hills, I suppose the district lying west of this city, (north of our present southwest district) and extending off west-northwest some twenty-five miles, will be put under my charge. This is the largest district, territorially, but so far as the number of men is concerned, I shall have fewer under my direction than either of the other two brethren. Mr. Bruce, our youngest man, is now placed in charge of over thirty teachers and helpers, and he has also a very large territory. It cannot be expected by our fathers and brethren at home, that so much work can be properly superintended even; and you must expect the men to break down, and find a necessity for going away for a season of rest among the hills, or else to America. Alas! it has seemed to us each time that one has been called away, that we *could not* spare him; and even yet we have hardly ceased asking why must it be so?"

KHOKAR.

(About 35 miles N. of Ahmednuggur.)

LETTER FROM MR. BRUCE, *August* 1, 1866.

The Mission Meeting — Perplexity. Mr. Bruce wrote at about the same time with the other brethren, and upon the same subject, — trials growing out of reduced strength in the mission.

"You will see and appreciate the difficulties under which we labor, owing to the greatly reduced strength of our mission. The most difficult question we had to decide, (at the meeting,) and one which occupied more than a day in our discussion, was, 'How shall we provide for those Northern Districts?'

"Mr. Abbott has already removed to Satara, and during the next year Mr. Fairbank will be absent from his field; and consequently I shall be the only resident missionary in all this beautiful valley. This fact alone is sufficient to make the friends of missions weep, and pray more earnestly unto the Lord of the harvest, that he will send forth more laborers into his harvest.

"It would be manifestly impossible for me to carry on the work properly at Rahoori while living here at Khokar. My intimate acquaintance with the Khokar field would render it much easier for me to work that field from Rahoori, and it was therefore decided that I should be stationed at the latter place, and have also the care of the Khokar and Pimplus districts. In these three districts there are 10 churches, 32 native helpers, and about 190 Christians. How can a single missionary be expected to care for all these in a proper manner, saying nothing of the 80,000 heathen to whom it is his duty, as well as privilege, to preach the gospel of Jesus Christ? I feel *oppressed* with responsibility, and with a sense of my own weakness, in view of the vast amount of labor whith *ought* to be performed in these three districts. And yet I have cheerfully consented to undertake this responsibility and do all in my power, because this seemed to be the only course that could be pursued in the present feeble state of the mission. I do not expect, however, that I shall

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be able to do much more than superintend the labors of my native assistants, and work *through them* upon the heathen.

I have freely stated these facts to you, and my own feelings in reference to them, that you may see how greatly we are in need of reinforcements. I fear that we shall not be able to hold on long unless we are relieved by an addition to our force. One after another of our number is dropping off, and their places remain unfilled. Soon we shall be obliged to withdraw from the more distant out-stations, and yield to the enemy the positions that have already been secured. I am sure that if the Christian young men of America could appreciate these facts, they would hasten to our relief."

Are there not young men who will heed such appeals, coming, as they now do, from *many* mission fields? Are the brethren on the ground to be constrained prematurely to wear themselves out, and are missions to be broken up for want of laborers?

PROCEEDINGS OF OTHER SOCIETIES.

ENGLISH CHURCH MISSIONARY SOCIETY.

The *Church Missionary Record*, for June, presents the following extracts, with others, from the Report of the Church Missionary Society for the last year: —

"The Committee have to record, with devout thankfulness to the Giver of all good, the cordial and liberal response of the friends of the Society to the appeal for increased funds. During the year just closed, the associations throughout the United Kingdom have raised the sum of £113,712, which is more than £10,000 above the last year. This amount is the largest ever received, if we except one of the years when the Special India Fund swelled the remittances. The Benefactions are also £2,000 in advance of the preceding year. The Legacies are below those of last year, which comprised one of exceptional amount. The total sum received from the United Kingdom is £146,208, which is £1,743 above last year, and more than £12,000 above the average of the last five years. . . .

"The year which has just closed has been marked by sorrow as well as by joy. It has pleased God to take from us by death, a larger number of our missionaries than in any former year. The number is fourteen, whereas the average number of deaths for the last ten years has only been between three and four. We have lost several of our veteran missionaries, several in the prime of life, and several young men of high promise. The chief anxiety of the Committee at the last anniversary was to secure funds for the support of the missionaries: their present anxiety is rather for men to supply the vacancies and to strengthen the missions. . . .

"In Africa the great problem has been solved of the capability of the native church to support and extend itself; but there is a corresponding call upon the mother church to supply the higher departments of education with which Christian Europe is enriched; and to give to the efforts of an infant church that wisdom and direction which the ripened Christianity and experience of England are able to afford. . . .

"In Turkey, and in some parts of India, Protestant missions have been brought face to face with Islam. The religion of the false prophet showed itself mighty, of old, to overthrow many branches of the Western Church, and to trample underfoot the very metropolis of Eastern Christianity. And now, the struggle has commenced between Islam and Protestant Christianity. The Sublime Porte has thought the occasion worthy of its political action. This struggle invites the ablest of our Protestant controversialists to enter the lists. India presents the spectacle of nations, till now spell-bound in the institutions of 3,000 years, suddenly thrown into a state of fermentation, moral and religious, and

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thousands of her most promising young men are coming forward, as did young men upon the Saviour's first advent, to ask and to answer 'discreetly,' — which our Lord pronounced as a proof that they were not far from the kingdom of heaven.

"China is opened and prepared for Christian missions in a wider and more promising degree than any other country yet presented as a field for missions. Shall not England rise to take full advantage of so great an opportunity?

"The Church Missionary Society pleads this day for volunteers for these great and blessed enterprises. Confidently relying on the continued liberality of its supporters, it is prepared to put forth fresh efforts. A native auxiliary agency is rapidly increasing; but we need for the work representatives of the mother church, thoroughly furnished out of its rich stores of Christian theology, able to dispense them to churches still in their infancy. We need those who can stand before men as our divine Master did before the philosophical and sceptical Pilate, and bear witness to the truth. We need men to take the place of our Pfanders, Peets, and Nobles, — men who have received the last words of Christ before his ascension as a personal call, and have replied, 'Here am I, Lord: send me.'"

MISCELLANIES.

LETTER FROM A NATIVE TEACHER AT AHMEDNUGGUR.

THE following translation of a letter to Mrs. Ballantine, from Krishnagee, teacher in the mission girls' school at Ahmednuggur, India, will be read with much interest for more than one reason.

"AHMEDNUGGUR, *March* 26, 1866.

"*To my very dear Mother, Mrs. Ballantine, Loving Salam.*

"By the blessing of God, myself and family are well. I received the letters you sent, and enjoyed greatly the reading of them. Madam, has our dear father left us and you, and gone? Oh, how sad! Yet in the Lord we have peace. Since I began this sentence the fountain of tears is opened and my tears flow. I heard of Mr. Ballantine's death on Sabbath the 17th of December, 1865. How the waves of sorrow must have overwhelmed your heart! Alas, thou Red Sea! Didst thou give command to thy wind to retard the ship, that the Lord's servant might not reach America? Alas, thou Mediterranean Sea! Should'st thou thus swallow up the Lord's noble captain? Didst thou greatly hunger for him only? Oh, ye Seas! what can ye do? Ye could have no power at all against him except it were given you from above!

"Ah, Madam! when I think of the condition of Mr. Ballantine from the time of your leaving Bombay, I am very sad. But especially when that precious jewel was enclosed in a coffin and cast into the sea, how all your hearts must have been crushed! This can be known only to yourselves and to that Lord who trieth the heart. Yet in some degree calling it to mind, my own heart is moved. Where, now, is the place of that burial? It is with him as with Moses, — no man knoweth of his sepulture. But in the day of judgment the sea shall give up the dead that are in it. Lord, may we die the death of the righteous, and may our last end be like his.

"When I read the full account of Mr. Ballantine's death in the February number of the Duyanodaya, a flood of tears washed my eyes. Sometimes it seems as if Sahib were in the garden, reaching out his hand to cut off some little branch of a tree, as he used to do. When I look towards the house, I think, Those precious ones, where are they gone? I wind up the clock in the school, and then sometimes think, Sahib used to turn this very key. How impressive were Sahib's instructions! How sweet his hymns! How great his delight in the gospel! Often I call to mind how he used to lay his hand

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on my shoulder and talk to me so affectionately. The women here, as they come to meeting, stop and weep as they think of Sahib and yourself. And the Hindoos here, hearing of his death, say, with deep emotion, 'Oh, what a good man was he!'

"I take my class of girls in the school and sit in the same place where I used to sit, before you, and look at the chair. I see a dress and hands, but that dear mother's face is not. Then I weep. Ah! my dear mother, how you loved me and cared for my family, and came to see us, and knew all my joy and my sorrow! What refuge had I here but you? When I left the school and entered government service, your heart yearned for me as an own mother, and you said, 'Krishnaraw, when I heard you had left the school I could not sleep at night, I was almost overcome with grief.' When you might have had a hundred teachers better than myself, why should your heart be so moved for me? You loved me, this was the reason. Four years I was teaching under your direction, but never, even with a word, did you give me pain. Who taught my dear wife and gave her advice? For us you left your native land, and enduring many trials, showed us the light of Christ. For this we thank you much.

"Dear mother, what more shall I write? I cannot set forth your virtues, nor can the heart's love be written in words. But I do earnestly pray for you all, that the Lord would comfort you. Now, how can you return here? Yet how blessed is this hope, that through the merits of Christ we shall all meet together in a little while. With this hope, the heart is joyful. Without this hope, in what sadness and grief we should have been left. But, praise God, it is not so.

"There are now fifty girls in the school. Mrs. Wood and Mrs. Hazen both come into the school and teach. Mr. Wood conducts morning prayers. I am very anxious about the school. I long to have the girls improve, and to have the fear of God planted in their hearts, and by the influences of the Holy Spirit, that they may be interested in their salvation, and be brought into the church. I know well how anxious you used to be, and how much pains you took, and how much you endured for this school, and *now* you have not ceased to care for it, I am sure.

"How earnestly you prayed for these girls, and still do, I have no doubt. How can we make you glad? By permitting you to hear that your children are walking in the fear of God and following the footsteps of Christ, and are laboring in the gospel. I speak with a child's simplicity. God is the widow's support and the father of the fatherless; and I earnestly pray that he may send his blessing upon you all, and give you abundantly the fruit of your labors.

"Your memory is written deep on the membrane of our hearts. With your love for us was mingled the love of Christ, therefore it was to us as sweet as nectar. The friendship, the love, the union of those whom Christ's love binds together, are entirely different from the bonds of this world. And the pain of such at parting, and their hope and joy in an anticipated meeting, these, too, are entirely different from worldly pains and joys."

A BIBLE HOUSE FOR CONSTANTINOPLE.

It is hoped and believed that there is to be soon, in Constantinople, the capital of the Mohammedan Turkish Empire, a Bible House. Friends of the Bible work in Turkey have started the project, and it is proposed to raise $50,000 for the purchase of a lot and the erection thereon of such a building in that city.

The object is "to furnish a permanent location for the depository and sale of the Holy Scriptures in more than twenty languages; offices for the various Bible, charitable, and missionary societies of the United States operating in Turkey; a small public hall; rooms for the instruction of the blind, and also for publishing and storage purposes; in short, the visible, reliable centre of Protestant Christian influence for the whole empire. The importance of such a building is most deeply felt by every evangelical laborer in Constantinople and the Turkish empire;" the object is warmly recommended by such men as Drs. Goodell, Hamlin, Schauffler, Riggs,

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and by the Managers of the American Bible Society; and the following gentlemen in New York have consented to act as trustees of the property, viz.: Hon. William E. Dodge, William A. Booth, Esq., David Hoadley, Esq., Robert Carter, Esq., S. B. Schiefflin, Esq., William G. Lambert, Esq., and William H. Aspinwall, Esq.

"Donations and communications may be sent to Rev. Isaac G. Bliss, care of Henry Fisher, Esq., Assistant Treasurer American Bible Society, Bible House, Astor Place, New York City."

BIBLIOGRAPHICAL.

"RAM KRISHNA-PUNT: The Boy of Bengal." Forty pages, square 8vo. Four illustrations in oil colors.

"HINDOO LIFE. With Pictures of the men, women, and children of India. By Rev. Edward Webb, late of Madura, South India. Sixty-four pages, square 8vo., nine colored illustrations."

Both these books are from the Presbyterian Publication Committee, 1334 Chestnut Street, Philadelphia, and A. D. Randolph, 770 Broadway, New York. The first is one of four "beautiful books for boys and girls, with illustrations in oil colors," and the second is "in style to match, but with illustrations in one color." Both are "beautiful" in outward appearance, and — which is of much more importance — interesting, and calculated to be useful; bringing some facts in regard to the influence of idolatry, the condition of the people of India in their pagan state, and, in the case of Ram Krishna-punt especially, the happy influence of missions, before the mind of the young reader in an attractive manner. Good and appropriate for Christmas and New Year's presents.

MONTHLY SUMMARY.

HOME PROCEEDINGS.

THE Prudential Committee have placed Mr. Charles Hutchins, a graduate of Brown University, and late a teacher in the Dwight School, Boston, in charge of the Publishing Department at the Missionary House. He is expected to make special endeavors to extend the circulation of the "Missionary Herald," and thus awaken a deeper and more general interest in the cause of missions; and it is earnestly desired that pastors and laymen, coöperating with the Board, will give him their efficient aid in this regard.

Special attention is invited to Mr. Hutchin's circular, sent with this number of the Herald, and to a notice in regard to "gratuitous distribution," on the last page of the cover. The free list should be carefully corrected every year, and this cannot be done except with the coöperation of those whose names are or should be on the list.

MISSIONS OF THE BOARD.

Madura. A letter from Mr. Burnell, dated July 31st, refers to the cholera as prevailing extensively, and to the terrible famine, producing sometimes, even among professed Christians, the expression of a feeling that it is better to die than to live in such misery. Mr. Burnell recently visited his old field of labor in Jaffna, (Ceylon,) and was much impressed by "the increase of civilization" and "the love of education" which he witnessed among the people. "The thing which impressed me most painfully on the trip," he says, "was the prevalence of intemperance among Europeans and natives."

Nestorians. A letter from Mr. Coan, (August 21st,) states that the cholera had been raging violently, "carrying off from four to five thousand victims from the city, (Oroomiah,) besides multitudes in the villages. Scarcely a village or hamlet had

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escaped, — not even Seir and Gavalan, heretofore considered quite safe places of resort. Among the victims had been several of the church members, and "some of the choicest spirits;" but the mission families had escaped, thus far. In civil matters there was not much improvement.

The appointed Governor of the Christians in the Province was still detained in the service of the Shah at Tehran, and his agent, who had recently reached Oroomiah with "excellent orders to look after the interests of his Majesty's Christian subjects," seemed to have his hands tied, and had not been able to do much.

Eastern Turkey. The following statement is received from Erzroom: "We are happy to report the settlement of a pastor over the church in the villages of Chevermeh and Heramik, in the district of Khanoos, about fifty miles south of this city. The ordination took place on Sunday, the 2d of September, Mr. Knapp, of Bitlis, preaching the sermon. The newly-settled pastor is Harootune Muradean, of Arabkir, a graduate of the Kharpoot theological school, of the class of 1863. He has been laboring in connection with the church most of the time since his graduation, and would doubtless much earlier have been settled over it as pastor, but for sad dissensions in the church and community, which paralyzed all active effort for good. It is very gratifying to be able to say, that this state of things has so far passed away that they have united cordially in inviting Harootune to be their pastor, pledging him one half his salary, which is twice as much as they have ever before given to sustain preaching. This we regard as a long stride in advance, in a field where self-support is in a painfully backward condition."

Mr. Barnum, of Kharpoot, in a letter dated September 21st, from which extracts will be given hereafter, mentions the ordination of two more native pastors in out-stations formerly connected with Arabkir. One was at Mashkir, on the 5th of September, where there is a church of 18 members. The person ordained was from the Bebek seminary. The examination, writes Mr. Barnum, "was very carefully conducted, doing credit to the young man who had the chief share in it, and to the candidate himself. The services of the ordination, too, had an appropriateness throughout which I have seldom seen surpassed." The small congregation here "assumes one half the pastor's support from the outset." The other case was at Divrik, September 9th. As the Protestants there had no suitable place of worship, the ordination was in a pleasant garden, and "not less than one thousand people were present." This was, a year ago, "one of the more hopeless fields in the matter of self-support;" but a very favorable change has occurred, and "the community assumes three fifths of the pastor's salary on the start." The church there, also, at the time of the last report, numbered 18. There are now nine native pastors in the Kharpoot field.

A letter from Mr. Williams, on page 382, makes the painful announcement that Mr. Walker, of Diarbekir, died of cholera on the 13th of September. A letter from the brother thus removed, the last, probably, which he wrote for the Missionary House, relating mainly to the disease of which he was himself so soon to be a victim, will be found at page 383. There is also a letter from Mr. Williams, partly with reference to the cholera, and correcting an erroneous impression formerly published respecting the probable murder of a Protestant Koord, and one from Mr. Barnum, (page 381,) respecting a very serious fire at Kharpoot, and the efficiency of the missionaries in efforts to arrest it, for which they were specially thanked by the Pasha, and mentioned in an official report to Constantinople.

Central Turkey. Mr. Montgomery, of Marash, (page 378,) gives account of a visit to Zeitoon, where he and a native pastor with him were most brutally assaulted by a mob, in whose hands they were for two hours, stoned and beaten until they looked only for "a speedy escape across the 'dark river'"; but were at last saved "as by a miracle." Mr. Powers, now at the same station, gives, at page 379, a much more pleasing account of a

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visit to one of his former fields of labor, Kessab, where his reception was most gratifying. He saw much to approve in the feelings and conduct of the Protestants, addressed a most attentive audience of six or seven hundred persons, and found himself, though alone, 'with a cheerful, grateful, and trustful heart, sitting in the house that he built, shaded by the vines and looking out upon the fruit-trees that he planted, eating grapes and vegetables from the garden that he made, and drinking water, cool and sweet, from the well that he dug.'

A letter from Mr. Nutting, of Oorfa, notices the great satisfaction with which he attended the first ordination of a native pastor in his field, at Adiaman, in May last. After the ordination, ten persons were received to the church, making the whole number thirty. The Protestant community there numbers 250. At Behesne, another out-station, he reports decided progress, and the organization of a church, in May last, of five male members, with whose narratives of religious experience he was much pleased. Of Severek, also, he mentions "good things."

Western Turkey. Mr. Leonard, of Marsovan, (page 375,) speaks of "mercury ranging from eighty-six to ninety-nine," but "hands full of work and hearts full of joy;" notices the addition of seven persons to the church, which is now free from dissension and discord; and mentions reports from student-helpers, at the monthly concert, reminding of the report which the seventy brought to Jesus, — "Lord, even the devils are subject to us through thy name."

Mr. Schneider writes (page 377) respecting a recent visit to Broosa, where he was stationed before going to Aintab, and where he notices great progress, not in the city only, but in places in the vicinity.

Mahratta Mission. Letters from this mission, (pages 388–390,) dwelling specially upon the reduced missionary force and the urgent need of speedy reinforcement, are worthy of thoughtful and prayerful perusal.

Syria. Mr. Jessup (page 385) mentions the addition of three persons to the church at Beirut, and sends extracts from the report of a colporter of the Native Missionary Society, parts of which will remind the reader of the man who fell among thieves, and the good Samaritan who relieved him. He notices, also, facts of great interest in regard to the Arabic language in the interior of Africa, east of Liberia, and the visit of Professor Blyden, of Liberia College, to Beirut, and his thought of sending two young men from Liberia to the Syrian Protestant college in Beirut, to learn the Arabic, and thus be prepared for missionary operations.

OTHER MISSIONS.

India. A missionary of the Irish Presbyterian Church wrote from Borsad, in June: "I have now to report the baptism, on the 10th of this month, of eight men, nine women, and seven children, — in all, twenty-four persons." One of these persons, the wife of a convert baptized several years since, is blind and in poor health, and respecting her the missionary writes: "She never utters a word of complaint, but, on the contrary, always exhibits a thankful frame of mind. Her sufferings are great, but her consolations abound. The other day, speaking of her blindness, she said, 'I daily thank God that he has deprived me of sight. I am not conscious of blindness, for God is continually showing me many things, and I feel as if I saw more than when I had vision.' I have been very much struck by her conversation; it is truly remarkable; for till lately she was entirely among the heathen, has never known or heard of the dying experiences of Christians, and has only her own experience to fall back upon."

China. Mr. Maclay, of the Methodist Episcopal mission at Fuhchau, wrote in May, that he recently baptized nine adults and one child at a district city, forty miles southward from Fuhchau. There are, he says, more than twenty inquirers there, most of whom give evidence of being taught of God. A few days latter he wrote again:

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"The aspects of our work increase in interest and encouragement. Difficulties are vanishing, the people are turning to us and the doctrines we preach with an intelligent interest and respect, our plans of operation are becoming more clearly defined and efficient, the native helpers are acquiring strength, courage, and adaptation for their work, and on all sides the Lord is placing before us open doors."

Dr. Martin, of the Presbyterian Board, reports the recent baptism of six hopeful converts at Peking.

West Africa. Mr. Clark, of the Presbyterian Board, reports that two persons were received to the church at Corisco in July, and two at Bonita on the last Sabbath in June.

Japan. Messrs. Hepburn and Thompson, of the Presbyterian Board, writing in July last, it is said, "speak hopefully of the prospect before them. The Government is adopting a more liberal policy towards its own subjects, in regard especially to their intercourse with foreigners. As a proof of this, Dr. Hepburn sends an official notice published by the authorities, which gives the Japanese permission to go to any of the various countries beyond the sea, for the purposes of learning or of commerce, on their own application for it, and certain rules are prescribed to regulate this matter. Dr. Hepburn's dictionary was nearly ready for the press. The attendance of patients at the dispensary had increased to about fifty each day. Mr. Thompson was still engaged in teaching a part of his time, which is considered a good work just now; but the brethren hope that the door will soon be open for more direct missionary labor."

EMBARKATION.

Rev. James Herrick and wife, of the Madura Mission, Rev. Thornton B. Penfield, Mrs. Charlotte E. Penfield, and Miss Rosella Annette Smith, going to join the same mission, sailed from Boston November 7th, by steamer for Liverpool, on the way to India. Mr. Penfield has been for some years laboring among the colored people of Jamaica, in connection with the American Missionary Association. He is a graduate of the Obelin Collegiate Institute, and received his theological education partly at Oberlin and partly at Union Theological Seminary. Mrs. Penfield is from Montclair, N. J. Miss Smith, who goes to be employed as a teacher in the female boarding-school of the mission, is from Lyme, N. H.

SAILING OF THE "MORNING STAR."

THE children's new vessel, after pleasant and appropriate religious services, in the presence of a large number of friends, with prayer by Rev. John O. Means, of Roxbury, and remarks by Drs. Anderson and Clark, and Rev. Messrs. Hiram Bingham, Sen., and Hiram Bingham, Jr., sailed from Boston on a beautiful afternoon, November 12th. Rev. Hiram Bingham, Jr., and wife, of the Micronesia mission, and Miss Lydia Bingham, who goes to teach a school of native girls at Honolulu, went in the vessel, — Mr. Bingham having command on the voyage to Honolulu.

DONATIONS RECEIVED IN OCTOBER.

MAINE.

Cumberland co. Aux. Soc. H. Packard, Tr.

Brunswick, Prof. William Smyth,	15 00	
Scarboro, Cong. ch. and so.	15 26	30 26

Franklin co. Aux. Soc. Rev. I. Rogers, Tr.

Farmington, a friend,		5 00

Kennebec Conf. of Churches.

Waterville, Cong. ch. and so.		12 60

Lincoln county.

Warren, 2d Cong. ch. and so., add'l, with prev. dona., to cons. Rev. E. S. BEARD, H. M.		14 00
Piscataquis county.		
Guilfordville, Rev. John A. Perry,		5 40

Waldo county.

Searsport, Cong. ch. and so. m. c.		4 50

Washington county.

Machias, a friend,	8 00	
Robbinston, Cong. ch. and so.	45 00	53 00

York Conf. of Churches. Rev. G. W. Cressey, Tr.

Kennebunk, Cong. ch. and so.		230 31
		355 07

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NEW HAMPSHIRE.

Cheshire co. Conf. of Churches. George Kingsbury, Tr.
Fitzwilliam, Cong. ch. and so., Gents, 30.20, Ladies, 47.80, "W." 7; 85 00
Stoddard, Cong. ch. and so. 21 63—106 63
Grafton co. Aux. Soc.
Hanover, Cong. ch. and so., m. c., 10, gold, 15 00
West Lebanon, Cong. ch. and so., with prev. dona. to cons. H. H. SMITH, H. M. 50 00—65 00
Hillsboro co. Conf. of Ch's. Geo. Swain, Tr.
Manchester, Franklin st. ch. and so., C. B. Southworth, with prev. dona., to cons. Mrs. C. B. SOUTHWORTH, H. M. 50 00
Merrimack co. Aux. Soc. Geo. Hutchins, Tr.
Hooksett, Cong. ch. and so. 12 69
Salisbury, Sewell Fifield and wife, 20 00—32 69
Rockingham Conf. of Churches.
Candia, Cong. ch. and so. m. c. 16 45, less c't, 50c.; 15 95
Strafford Conf. of Churches. E. J. Lane, Tr.
Dover, 1st Cong. ch. and so. 158 50
North Wolfboro, Mrs. C. E. Merrill, 2 00—160 50

430 77

VERMONT.

Caledonia co. Conf. of Ch's. T. L. Hall, Tr.
St. Johnsbury, friends, 300 00
Waterford, Cong. ch. and so. 15 00—315 00
Chittenden co. Aux. Soc. E. A. Fuller, Tr.
Westford, Cong. ch. and so. 62 35
Franklin co. Aux. Soc. C. B. Swift, Tr.
Enosburgh, Cong. ch. and so., Mrs. R. S. Nichols, 10 00
St. Albans, 1st Cong. ch. and so., add'l, 10 00—20 00
Orange county.
Brookfield, South Cong. ch. and so. 36 45
Vershire, Cong. ch. and so. 9 80—47 25
Williamstown, Cong. ch. and so., add'l, 1 00
Orleans co. Conference of Churches. Rev. A. R. Gray, Tr.
Lowell, Cong. ch. and so. 10 00
Westfield, Cong. ch. and so. 18 00—28 00
Windsor co. Aux. Soc. Rev. C. B. Drake and J. Steele, Trs.
Ascutneyville, Perry Haskel, 5 00
Norwich, Cong. ch. and so., m. c., 2 months, 32 00—37 00

509 60
Dorset, Cong. ch. and so., add'l, 10 20

519 80

Legacies. — West Randolph, John Smith, (prev. paid 975,) by Rev. B. Smith, Ex'r, to cons. H. PORTER SMITH, Boston, Mass., H. M. 105 00

624 80

MASSACHUSETTS.

Berkshire co. Aux. Soc. J. Sedgwick, Tr.
Lenox, a friend, 5 00
Pittsfield, Maplewood, Young Ladies' Institute, m. c. 26 50—31 50
Boston and vicinity.
Boston, of wh. from a friend, 10, 1,011 80
Chelsea, Broadway Cong. ch. and so., m. c., 2 months, 67.36; Winn. Cong. ch. and so. m. c. 34.54; 101 90—1,113 70
Brookfield Asso. William Hyde, Tr.
Brimfield, Cong. ch. and so. 277 61
Charlton, Cong. ch. and so. 98 59
Holland, Cong. ch. and so. 7 00
New Braintree, Cong. ch. and so. 133 80
Oakham, Cong. ch. and so. 198 60
Southbridge, Cong. ch. and so. 225 54
Spencer, Cong. ch. and so. 337 31
Ware, 1st Cong. ch. and so., with prev. dona., to cons. WILLIAM CUMMINGS and Mrs. CLARISSA BRECKENRIDGE, H. M. 119 64
Ware, East Cong. ch. and so., of wh. from Orrin Sage, with prev. dona., to cons. VICTORIA H. and JENNIE H. WARD, Roxbury, Mass., and A. M. and ORRIN S. DOOLITTLE, Chester, Conn., H. M.; G. H. Gilbert, to cons. E. H. and PERRY F. GILBERT, H. M., 200; William Hyde, to cons. LUCY R. HYDE, H. M., 100; J. A. Cummings, to cons. ELLEN F. CUMMINGS, H. M. 100; 1,229 70
Warren, Cong. ch. and so. 139 75
West Brookfield, Cong. ch. and so. 109 56—2,877 09
Essex co. North Aux. Soc. Wm. Thurston, Tr.
Haverhill, North Cong. ch. and so., coll. and m. c., to cons. JOHN B. NICHOLS, CHARLES W. CHASE, and J. FRANK HALE, H. M., 310.50; East Parish, Cong. ch. and so. 16; 326 50
Essex co. South. Conf. of Churches. C. M. Richardson, Tr.
Middleton, Cong. ch. and so. m. c. 20 00
Salem, South Cong. ch. and so., (of wh. from J. J. Rider, to cons. JOSEPH F. RIDER, H. M., 100; George R. Chapman, to cons. COLSON M. WARRING, Monrovia, Liberia, H. M., 100;) coll. 625.90, m. c. 100; Tabernacle Cong. ch. and so. m. c. 22.06; 747 96
Wenham, Cong. ch. and so. 50 00
West Boxford, Cong. ch. and so m. c. 6 60—824 56
Franklin co. Aux. Soc. L. Merriam, Tr.
Shutesbury, Cong. ch. and so. 5 33
Hampden co. Aux. Soc. J. C. Bridgman, Tr.
Chicopee, 3d Cong. ch. and so., to cons. Mrs. JANE W. WILSON, H. M. 100 00
Feeding Hills, Cong. ch. and so. 11 45
Holyoke, 1st Cong. ch. and so. 15 00
Longmeadow, Cong. ch. and so., Gents Benevolent Assoc. 178 35
Ludlow, Cong. ch. and so. 38 86
North Wilbraham, Cong. ch. and so. 24 95
Southwick Cong. ch. and so. 4 16
South Wilbraham, Cong. ch. and so. 34 25
Springfield, 1st Cong. ch. and so., (coll. 113, m. c. 161.62,) 274.62; Olivet Cong. ch. and so. m. c. 10; 284 62
Tolland, Dea. Twining, 10 00
Westfield, Cong. ch. and so. 43 03
West Granville, Cong. ch. and so., to cons. Rev. A. GARDNER, H. M. 50 00
West Springfield, Cong. ch. and so. m. c. 10 37

804 54
Less for printing, 25 00—779 54
Hampshire co. Aux. Soc. S. E. Bridgman, Tr.
Amherst College, a friend, 1 50
Middlesex county.
Cambridgeport, Stearns' Chapel, m. c. 8 28
Charlestown, 1st Cong. ch. and so. m. c. 12 28
Malden, Trin. Cong. ch. and so. m. c. 30 00
Natick, 1st Cong. ch. and so., to cons. LEWIS BROAD, H. M., coll. 100, m. c. 18.94; 118 94
Newton, 2d Cong. ch. and so., m. c., 6 months, 41 36—210 81
Middlesex Union.
Fitchburg, Calv. Cong. ch. and so., with prev. dona., to cons. G. H. WHEELER, OLIVER ELLIS, L. M. MILES, CHARLES LAMB, EBENEZER THURSTON, of Fitchburg, and W. B. WOOD, New York City, H. M., (coll. 506.18, m. c. 32.61;) 538 79
Harvard Evan. Cong. ch. and so. 43 00
Leominster, Evan. Charitable Soc. 84 50
Shirley, Ortho. Cong. ch. and so. 8 00—674 29
Norfolk county.
Dedham, 1st Cong. ch. and so., coll. 151, m. c. 39.50, less c't, 50c.; 190 00
Medway, 1st Cong. ch. and so. m. c. 21 19
Roslindale, Cong. ch. and so. m. c. 50
Roxbury, Eliot Cong. ch. and so., add'l, 60, m. c. 24.69; Vine street Cong. ch. and so. m. c. 33; 117 69
South Dedham, Cong. ch. and so. m. c. 6 10

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Walpole, Ortho. Cong. ch. and so. 29 27
West Roxbury, South Evan. ch. and so., coll., in part, 164.80, m. c. 41.78; 206 58
Wrentham, Original Cong. ch. and so. m. c. 5; Mrs. Esther Whiting, 1; 6 00—577 28
Palestine Miss. Soc. E. Alden, Tr.
Easton, Evan. Cong. ch. and so. 51 00
South Braintree, Cong. ch. and so. m. c. 6 60—57 60
Worcester co. North Aux. Soc. C. Sanderson, Tr.
Ashburnham, 1st Cong. ch. and so. 74 00
Gardner, Evan. Cong. ch. and so. m. c. 8 25
Phillipston, Cong. ch. and so., Gents, 57.13, Ladies, 33.27, m. c. 24.56; 114 96
Winchendon Centre, Cong. ch. and so., coll. 41.49, m. c. 20.80; 62 29
Westminster, Cong. ch. and so. 43 00
302 50
Less c't, 50—302 00
Worcester co. Central Aux. Soc. E. H. Sanford, Tr.
Auburn, Cong. ch. and so., Gents and Ladies, 55 33
Paxton, Cong. ch. and so., Gents, 24.25, Ladies, 28.67, m. c. 12.45, less c't, 50c.; 64 87
Sterling, Cong. ch. and so., to cons. Rev. E. Gerry, H. M. 51 00
West Boylston, Cong. ch. and so., Gents, 26.75, Ladies, 29, m. c. 14.46; 70 21
Worcester, Union Cong. ch. and so., (coll. 247.86, m c. 179.71,) 427.56; Samuel Pierce, 4; 431 56—672 97
Worcester co. South Conf. of Churches, W. C. Capron, Tr.
Uxbridge, 1st Evan. Cong. ch. and so. 150 00
Collected at semi-annual meeting of Conference, 45 00—195 00
8,649 67
Nantucket, 1st Cong. ch. and so. m. c. 10 00
8,659 67
Legacies.—Lawrence, Mrs. Abigail J. Smith, 500 00
Leominster, Dolly Johnson, by James Bennett, Ex'r, 400 00—900 00
9,559 67

CONNECTICUT.

Fairfield co. East, Aux. Soc.
Bridgeport, 1st Cong. ch. and so., quarterly collection, 65 50
Danbury, 1st Cong. ch. and so. 100 00
Huntington, Cong. ch. and so., Gents. Assoc. 41.24, Ladies' Assoc. 27.13; 68 37
Stratford, G. Loomis, 5 00—238 87
Fairfield co. West Aux. Soc. C. Marvin, Tr.
Bridgeport, 2d Cong. ch. and so. 125 00
Fairfield, 1st Cong. ch. and so., add'l, 3 00—128 00
Hartford co. Aux. Soc. E. W. Parsons, Tr.
East Glastenbury, Cong. ch. and so. 24 00
Hartford, Centre Cong. ch. and so., (coll. 1,535.58, m. c. 11.45,) 1,547.03; South Cong. ch. and so. 755; 2,302 03
Plantsville, Cong. ch. and so. 127 00
West Suffield, Cong. ch. and so. 6.69, less c't, 50c.; 6 19—2,459 22
Hartford co. South Conso. H. S. Ward, Tr.
Portland, Central Cong. ch. and so. 17 00
Litchfield co. Aux. Soc. G. C. Woodruff, Tr.
Bethlehem, Cong. ch. and so. 75 00
Cornwall, Cong. ch. and so. 85 15
Goshen, Cong. ch. and so. 98 36
Litchfield, Cong. ch. and so. 210 40
Morris, Cong. ch. and so. 88.41, m. c. 9.40; 97 81
New Preston, Cong. ch. and so. 17 50
" " Waramaug Cong. ch. and Society 43 15
North Cornwall, Benevolent Assoc. 32 05
Northfield, Cong. ch. and so. 30 00
South Canaan, Cong. ch. and so. 14 00
Terryville, Cong. ch. and so. 145 00
Torrington, Cong. ch. and so. 66 35
Washington, Cong. ch. and so. 182 25
Winchester Centre, Cong. ch. and so. 10 00
Woodbury, North Cong. ch. and so. 40 35
Anniversary collection, 37 60
1,184 97
Less c't, 4 50—1,180 47
New Haven City. F. T. Jarman, Agent.
North Cong. ch. and so. m. c. 12.88; Davenport Cong. ch. and so. m. c. 6.22; South Cong. ch. and so. m. c. 5.58; United m. c. 7.85; 32 53
New Haven co. East Aux. Soc. F. T. Jarman, Agent.
Durham Centre, Cong. ch. and so. 20 00—167 20
Madison, Ladies Cent Society, 32 70
Milford, Plymouth Cong. ch. and so. 74 50
North Guilford, Cong. ch. and so. 40 00
New Haven co. West Conso. E. B. Bowditch, Tr.
Naugatuck, Cong. ch. and so. 100 05
Waterbury, 2d Cong. ch. and so. m. c. 38 65—138 70
New London and vic. and Norwich and vic. C. Butler and L. A. Hyde, Trs.
New London, 1st Cong. ch. and so. 796 29
Tolland co. Aux. Soc. S. D. W. Harris, Tr.
Tolland, Cong. ch. and so. 36 80
Windham co. Aux. Soc. Rev. S. G. Willard, Tr.
Sprague, Cong. ch. and so. 25 00
West Woodstock, Cong. ch. and so. 14 33—39 33
5,234 41
E. 100 00
5,334 41
Legacies.—Windsor, Archippus McCall, add'l, by Mrs. Emily McCall, 700, less expenses, 2; (prev. ack'd 3,485.08), 698 00
6,032 41

NEW YORK.

New York and Brooklyn Aux. Soc., Agency of the Board, Bible House.
Of wh. from the South Pres. ch. (Brooklyn) 54.90; Fourth Av. Pres. ch. m. c. 47.80; 1st Pres. ch. (Brooklyn) m. c. 43.24; 145 94
Watertown and vic. F. Baker, Agent.
Plesis, Pres. ch. 10 00
Theresa, Pres. ch. 7 15—17 15
163 09
Amity Pres. ch. 28 40
Barre Centre, Cong. ch. and so., Miss'y Association, 26 00
Brighton, Cong. ch. and so. 25 75
Burdett, Pres. ch. 29 20
Cohoes, 1st Pres. ch. 50 00
Colchester, Pres. ch. 20 00
Dansville, Mrs. Elizabeth Shepard, 10 00
Delhi, Pres. ch. 59 75
East Palmyra, Pres. ch. 27 47
Geneva, Mrs. M. P. Squier, 20 00
Gilbertsville, Female Miss'y Society, 8 50
Hector, Pres. ch. of Peach Orchard, 36 65
Ithaca, Pres. ch. 147.33; Rev. William Wisner, D. D., 20; 167 33
Jordan, Pres. ch., (of wh. from George S. Barnes, to cons. himself H. M. 100;) 107 50
Lyons, 1st Pres. ch., Ladies, 32 00
New Road, Linus Weed, 2 00
North Bergen, Pres. ch. (of wh. from E. H. Talcott, 10;) 28 35
Otisco, Mrs. Olive S. Frisbie, 20 00
Pembroke and Batavia, Pres. ch. 10 00
Pleasant Plains, Pres. ch. 8 01
Poughkeepsie, Pres. ch. m. c. 55 07
Riverdale, Pres. ch. 55 00
Scenectady, Pres. ch. 325 43
Summer Hill, Pres. ch., add'l, 1 00
Troy, Liberty st. Colored and Pres. ch. 1 25
Turin, Rev. E. B. Parsons, 16 00
Walton, 2d Cong. ch., Ladies' Miss'y Society, 14 00

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Youngstown, Pres. ch., Rev. C. R. Burdick, 10 00–1,189 66
1,352 75

Legacies.—New York City, David Magie, balance, by D. Magie, Ex'r, 250, less tax, 15, 235 00
1,587 75

NEW JERSEY.

Boonton, Pres. ch. 22 89
Freehold, a friend, 5 00
Newark, 1st Pres. ch. 387 11
Saddle River, a friend, 15 00
Sparta. Pres. ch. 40 06
Vineland, Pres. ch. 20 00
Whippany, Pres. ch. 53 00—543 06

PENNSYLVANIA.

By S. Work, Agent,
Brookland, Pres. ch. 3 50
Delaware Water Gap, Mountain Pres. ch. m. c. 10 00
Dunmore, Pres. ch. 13 75
Philadelphia, Pine St. Pres. ch. m. c. 28.38; Tabor Pres. ch. 14.92; 38 30
Williamsport, 2d Pres. ch. 100 00—165 55
Carlisle, 1st Pres. ch. 102 27
Lock Haven, G. B. Perkins, 2 50
Montrose, Pres. ch. of wh. from m. c. 13; 16 00
New Milford, a friend, for Female Sem. at Bebek, 2 00
North East, Pres. ch. 50 00
Philadelphia, EDWARD S. WHEELEN, to cons. himself H. M. 100; J. D. L. 50; 150 00
Susquehannah Depot, 1st Pres. ch., to cons. Rev. S. H. MOON, H. M. 68 75—391 52
557 07

DELAWARE.

Drawyers, Pres. ch. 10 00

DISTRICT OF COLUMBIA.

Washington, Western Pres. ch. 37 00

OHIO.

By Wm. Scott, Agent.
Berlin, Pres. ch. 29 56
Cincinnati, 2d Pres. ch. m. c. 27.75; 3d Pres. ch. m. c. 20.61; 1st Ger. Pres. ch. 20; a friend, 25; 93 36
Circleville, Mrs. M. L. Olds, 5 00
Cleves, C. Yates, 5 00
Columbus, 2d Pres. ch. m. c. 28.23; A. Backus, 4; 32 23
Delaware, 2d Pres. ch. 45 48—210 63
Alexandria, Cong. ch. and so. 1 00
Hudson, H. J. Taylor, 2 00
Kingsville, Pres. ch. 26 75
York, Cong. ch. and so. 7 00—36 75
247 38

Legacies.—Tallmadge, Guy Wolcott, by L. P. Wolcott, Ex'r, 282 00
529 38

INDIANA.

Bloomington, R. M. W. 10 00
Indianapolis, 2d Pres. ch. m. c. 3 mo's, 110 50
Lake Prairie, Ind't Pres. ch. 36 70
Newtown, Pres. ch. 15 65
Pisgah, Pres. ch. 5 00
Rob Roy, Pres. ch. 18 00
Salem, Pres. ch. 25 00—220 85

ILLINOIS.

Bloomington, individuals, by Sophia Ellsworth, 11 00
Chicago, 8th Pres. ch. coll. 41.34, m. c. 9.25; 50 59
Elmwood, Cong. ch. and so. 52 30
La Salle, Miss H. Burnham, 8 00
Lewistown, William Proctor, 287 85
Marshall, Cong. ch. and so. 6 00
McLean, Cong. ch. and so. 5 00
Odell, Cong. ch. and so. (in part), 7 00
Somonauk, Pres. ch. m. c. 5 00
Wataga, Cong. ch. and so. 17 65—

MICHIGAN.

Brighton, Pres. ch. 9 70
Burr Oak, Pres. ch. 25 00
Decatur, S. Hunt, 10 00
Fenton, a friend, 5 00
Kalamazoo, 1st Cong. ch. and so. with prev. dona. to cons. MARTIN WILLSON, H. M. 75 00
Niles, John Borden, 100 00
Unadilla and Stockbridge, Pres. ch. 20 00
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